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**CHRISTIAN  
BROADCASTER**

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**INTERNATIONAL CONFERENCE ON CHRISTIAN RADIO/TELEVISION**

Cronberg Castle, Frankfurt, Germany

April 25 — May 1, 1957





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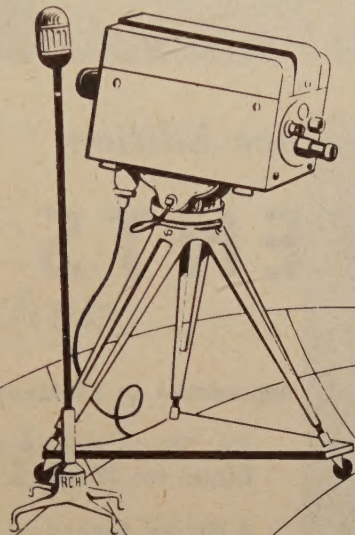
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# *The* **CHRISTIAN BROADCASTER**

A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR  
CHRISTIAN BROADCASTING



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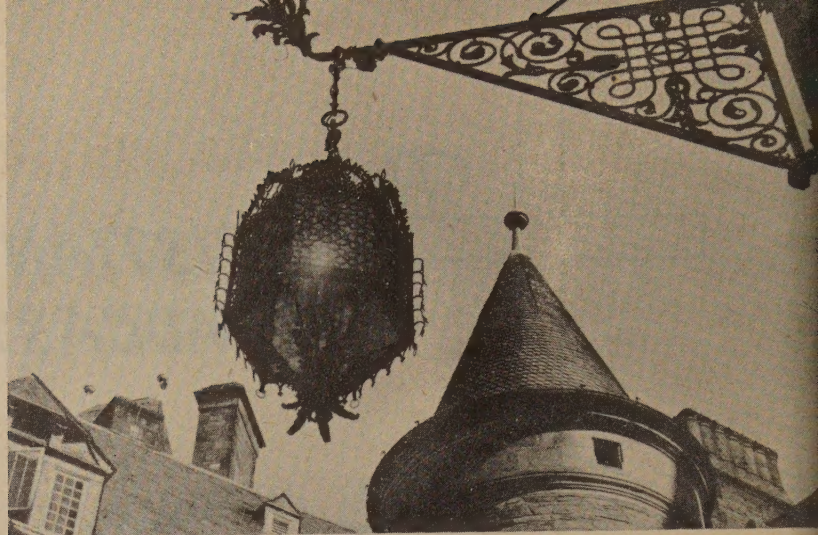
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# INTERNATIONAL CONFERENCE on CHRISTIAN BROADCASTING

April 25 — May 1, 1957

*This is where  
it was held—*

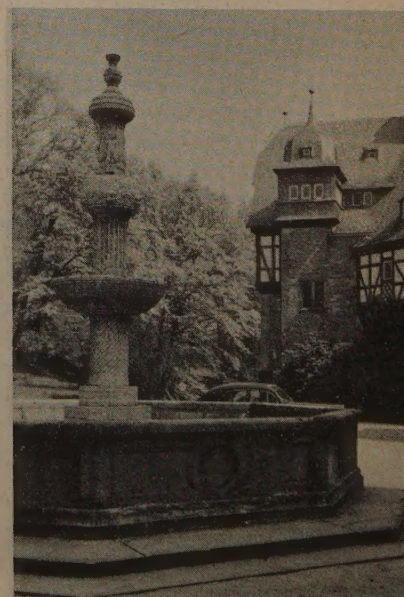


**Cronberg Castle**, in the Taunus Mountains,  
some fifteen kilometers  
from Frankfurt - on - Main  
-- Germany



Through Radio/Television . . .  
Bringing Modern Man to a  
Christian Life

Formerly the castle of the Empress Fredericka,  
the Cronberg (in 1954) was turned into a com-  
fortable and luxurious hotel. Guest rooms,  
reception rooms, conference halls -- unique!  
Golf course, park, trees, flowers -- beautiful!





## CONFERENCE KEYNOTE:

# Communicating the Gospel

S. FRANKLIN MACK

Not long ago I received a letter in which this question was asked: "Is not the Christian Gospel now being preached by radio almost every hour of the day somewhere in the world; and, if so, does not this mean that the Great Commission has been fulfilled?" Reference was being made, of course, to Mark, chapter 16, the 15th verse, in which Jesus is quoted as saying, *Go into all the world and preach the Gospel to all creation....*

I don't think anybody at this conference would agree that the Great Commission has been fulfilled. Our theme — *Through Radio and Television, Bringing the Gospel to Modern Man* — clearly implies that it has not. The orientation of the conference to radio and television reflects the conviction of this group at least that the task is such as to require that every new means available be used. The term *modern man* itself suggests that we have what might be called a "moving target"; that the old, old story needs continually to be re-directed and given a fresh interpretation....

Radio preaching today *can* be heard, with suitable equipment and under favorable conditions, in almost any part of the world. People in remote places *are* being contacted and helped by gospel preaching. But this is a far cry from saying that the Christian broadcasts are being listened to by *everybody, everywhere* — or that, when they are, they are understood.

Our traditional use of the term *preach* as meaning "to proclaim" may be responsible for some confusion about the meaning of the Great Commission. It is a common mistake to equate preaching *at* with preaching *to*. No man is effectively preached to or evangelized until he has been made sufficiently aware of the meaning of the Christian Gospel to enable him to become a follower of Jesus Christ.

I find it less confusing, particularly when referring to the use of radio and of television, to speak in terms of *communicating the Gospel*.

Obviously, not all preaching is communication. Communication assumes both intelligible transmission and intelligent reception. Therefore, under the conference theme — *Through Radio and Television, Bringing the Gospel to Modern Man* — I shall speak to you on the subject of "Christian Communication." I shall deal with it under three heads: (1) What Makes Modern Man *Modern*? (2) The Gospel and the Witness of the Church. (3) Using Radio and Television Effectively.

### A Look at Modern Man

I am assuming that, when we use the term *modern*, we mean "contemporary"; that our concern is with the human race at the midpoint of the twentieth century. Later on this week we shall give separate consideration to the social and cultural patterns in different parts of the world. This is in recognition of the fact that, to man as an individual, the peculiar circumstances in which he finds himself have overpowering significance and must always be taken into consideration in any attempt at communication. We must speak to a man's condition. At the same time, we need to think about modern man in the collective sense. Today, more than at any other time in history, the things we have in common are more significant than the ways we differ.

What are some of the things (unique to our age) that modern man has in common? Today his world is not only shrinking — a process that has been going on for a long time — it has *shrunk*. The old concepts of distance have become obsolete. The old isolation is gone, and with it our illusions about a promised land waiting somewhere off in the distance. There is no longer any use trying to "get away from it all"....

The acids of modernity have corroded ancient idols and have destroyed the fabric of civilizations centuries old. Barriers of tribal custom and tabu have failed to protect against the lure of the city, the call of industry and military conscription. The many sprouting seeds of nationhood have cracked



the masonry of empire. Mass communication and atomic fission have brought into focus for all men everywhere, as a first concern, the question of survival....

Fortunately, there are other and happier ways of characterizing modern man. All the newest discoveries of science and medicine are available for the improvement of his lot. New ways of learning to read and write, new and better ways of tilling the soil and earning a livelihood, new insights into his own nature and potential worth, new ideas about human rights and the role of women and children — all these are now part of our common inheritance. They are no longer the exclusive possession of the few....

Too, millions of men and women today are fully occupied with the struggle for economic security. But the great passion of our day is for political freedom. Each of us, from his own heritage, knows what this means. The desire for freedom burns so fiercely that nothing else seems to matter.... And the millions caught in the iron grip of political, economic and physical enslavement are not the only ones who are yearning to be free. There are other millions enjoying all the benefits of prosperity and democracy who find themselves in bondage to the very organizational system that makes these benefits possible. They find themselves becoming mere cogs in the industrial machine, caught in the toils of a benevolent paternalism....

### And the Social Order

The Protestant ethic puts a premium on individualism, but the social order calls for conformity and tells a man it is for his own good.

For the tabus of primitive tribal life modern industrial society has substituted the other-directed codes of approved social adjustment. The witch doctor has given way to the personnel director; the jungle drum, to the group-judgment-enforcing pronouncements of the mass media — films, magazines, radio and television.

To millions, the mass media — and the radio and television in particular — have made available unheard of cultural and educational benefits. For rich and poor alike they have provided a level of entertainment hitherto unattainable at any price. Information, education and diversion are spewed out with bewildering prodigality. They have given people of many races and creeds the beginnings of a popular culture, a body of shared experience which draws them closer together. Perhaps it is inevitable that this

should also seem to suggest that (for their own good) they should think alike and feel alike, have the same tastes and accept the same materialistic symbols of "the good life." Especially where high pressure advertising methods prevail, the concept of a free individual in a free society is economically and socially unpopular and increasingly difficult to maintain.

### What Can the Church Do?

Christianity, on the other hand, asserts that man is not a machine nor an interchangeable part of a machine; that he is not a pawn, but a child of God — of infinite worth, and with a growth potential to be developed along individual lines. How can the Church of Jesus Christ so communicate this to modern man as to enable him to combat successfully the manipulative and de-personalizing influences of the twentieth century?

The role of the mass media of communication in the service of the Protestant-Orthodox churches is not to create the answer nor to be the answer, not to pontificate or manipulate, but to offer "live options," so that man may be helped to make right choices and find right answers for himself.

The traditional response of the Church to man's basic need has been the New Testament formula: *Believe in the Lord Jesus Christ and thou shalt be saved....* Through the centuries the Church has said that the best we know is not good enough if we do not know Jesus Christ — if we do not see God, the world, ourselves and our fellow men through his eyes. It is as disciples of Jesus Christ that we discover who we are and what we are meant to be....

### The Christian, a Living Epistle

The Christian is meant to be a living epistle, seen and read by all. He is the only "minister of the Gospel" many will ever know. Therefore, he may not sit comfortably on the sidelines and be a spectator.... Among the older, established churches, the ordained ministry tends to become a team of professionals, doing battle for the Lord, while the rank and file occupy the bleachers in the role of a rather listless cheering section. The "priesthood of the laity" is neglected, and the Church's redemptive activity is expected to take place within the four walls of a building. In consequence, it is the building that comes to be thought of as "the Church" instead of the redemptive fellowship itself. Instead of the ministry of the Gospel being taken to the people, the people are expected to come to the Church....



When it comes to the use of radio and television for religious purposes, the inwardness of the Church's orientation in North America is evidenced by the fact that the ordained ministry seldom knows how to speak to anything other than captive audiences of like-minded people. There is a lack of experience in dealing face-to-face with the skeptic on his own ground, where the freedom to take exception, or to turn away, is a basic assumption.

Wherever there are people who have been stabbed awake by what they see and hear, whose complacency has been disturbed, within whom a tension has been created, the ministry of friends and acquaintances who are Christian laymen and with whom they are in intimate daily contact is of central importance. What is needed is a complete mobilization of the Church's manpower, to be sensitively alert to discern when people are in a mood for self-examination.

### Inducing the Mood

This mood may be induced in many ways, including radio and television, and not just by programs labelled *religious*. There are many mood-inducing voices being heard. Some are representative of what Tillich calls "the latent Church," while others undermine all the Church stands for. I quote from *The Television-Radio Audience and Religion*, a report of a two-year Communications Research Project conducted under the auspices of the National Council of the Churches of Christ in the U.S.A.:

*There has been an unprecedented shift in people's attention from the opinion-formation groups and agencies that are, primarily, local and personal to those which are secondary, national and impersonal. (Not long ago) a church member's general life-orientation was developed in his face-to-face conversation with neighbors and friends, in his perusal of the local newspaper, in his reading of books (especially the Bible) and his participation, weekly or more often, in large congregational assemblies in church presided over by a clergy whose chief purpose was to give him fundamental moral orientation. All these exist today, but superimposed upon them are the extremely highly developed mass communication devices of this our age.*

*Today, not only his minister but Bishop Sheen and Arthur Godfrey and Milton Berle and Edward Murrow speak to him of religious and moral matters. Today, his picture of conventional or desirable home life is conditioned not merely by what he sees among his neighbors but by pictures painted by Madison Avenue advertising agencies. Men and women he has never met, and never expects to meet, come into his living room under the most calculatedly favorable circumstances to suggest the tastes he should have, the opinions he should hold, the style of life he should follow....*

We cannot consider the use of radio and television in the ministry of the Church apart from the total impact of these media. Radio and television have added a new dimension to modern life. We must recognize this and come to grips with it....

Now, how is the good news of the abundant life to be so communicated to contemporary man as to help him find the answer to his deepest desire, the unmistakable road to freedom?....

### Selecting the "Language"

It has long been recognized in overseas broadcasting that it is necessary to speak to a man in his own language and dialect. The success of the literacy movement stems from the discovery and use of what Frank Laubach calls "the language of the heart," the vocabulary a man learned at his mother's knee.... We have been slower to realize that we must also, as far as possible, use language that the hearer himself uses. The great weakness of much preaching and not a little religious broadcasting is that it is couched in the technical jargon of the theological seminary. This the layman almost never uses. It is doubtful that he really understands it....

When the Gospel is broadcast by a minister or with a church identification, its reception will be subject to the assumptions the listener makes about the Church, the ministry, etc. This is well and good, if what we are trying to do is to broadcast in Manila a Protestant church service, for example, that will be blared out over the loudspeakers in the market places and thus serve as a partial corrective to a false frame of reference. But, if what we are seeking to do is to communicate with people who have an anti-





REV. W. BURTON MARTIN and DR. S. FRANKLIN MACK (right) talk things over during a conference recess period. Dr. Mack is the executive director of the Broadcasting and Film Commission, NCCUSA.

pathy to everything they think the Church is and stands for, then we had better give our broadcasting another and more acceptable frame of reference. This is one of the basic reasons why, in our experimental religious broadcasting in America, we have backed away from traditional formats. We are offering interesting individual Christians from all walks of life as guests on programs not labelled religious. In this way we are able to speak helpfully to many who might not even tune in if the same person were offered on a church-sponsored program. We are also correcting false frames of reference....

### Determining the Purpose

This brings us to the question of what our purpose is in using radio and television in the first place, and what we aim to accomplish by it. It is my own personal conviction that radio and television should be used primarily to do what cannot be done as well in other ways. We should be using radio and television to reach the people who are unchurched — or not ordinarily accessible to Christian preaching and teaching. There is also, of course, a ministry to those who are committed Christians. The best the Church has to offer is not always available locally.

All of us need supplemental nourishment, inspiration, encouragement and specific help. But it is surely a prostitution of the opportunity afforded by broadcasting if we use it only to dispense vitamins to those who are already being fed — to those who regularly attend services of worship, read Christian literature and the like. One might go so far as to suggest that anything committed Christians get from radio and television ought to be in the nature of an impetus to

personal evangelism and not simply for their own gratification....

### Meeting Listener Needs

If we are going to use these media to do things we were never able to do before, with people who have been beyond the range of the Church's ministry or deaf to it, it naturally follows that we are going to begin by satisfying as honestly as we can what people themselves think are their wants or needs. It is under this discipline that a station like DYSR at Dumaguete in the Philippines devotes sixty per cent or more of its broadcast time to programs which are not in the popular sense "religious," though they certainly contribute to fullness of life. The programs that are identifiably "religious" are designed in language and format that will have maximum appeal, and are placed in the program schedule at optimum times to do for the listener what each of these programs is designed to do.

But what is our aim? How do we decide what we want our broadcast programming to do? I have already suggested that, for the Christian who is being given supplemental nourishment, it should be to enable him to live a more fruitful life, to be an effective lay evangelist. It certainly should not be to make him feel happy and content.... For the non-Christian — or the careless, indifferent Christian — our aim should be to stab awake, to disturb complacency, to create tensions that can be resolved only by moving toward Christ and the Church. How best to do this is, of course, the question that makes all of us pioneers in the attempt to master these new media with all of their possibilities and their appalling requirements.

### What Should Be the Results?

What do we actually expect to happen as a result of our Christian broadcasting? Do we expect that the listener will kneel in his jungle dwelling or his California ranch house and yield his heart to Christ? Do we expect the skeptic, suddenly brought under conviction, to head for the nearest church to take his place in a worshipping congregation? Do we expect the harrassed businessman, newly aware of his loss of identity, to seek out the minister in his study as a result of broadcasting? If we do, we are doomed to disappointment. All of these things can and do happen. But to expect them to happen as a characteristic response to broadcasting is to betray at once a failure to understand how God works in the human heart and a neglect of the doctrine of the Holy Spirit. It's a rare instance when God changes a man — it is usu-



ally the spirit of God working through another human being....

As we undertake to make a Christian use of radio and television, we need a quickened appreciation of the work of the Holy Spirit: *Paul planted, Apollos watered, but God gives the increase.* When the seed is planted in the mind and heart of a listener, whoever or wherever he may be, we may rest assured that the Holy Spirit is already at work. The Holy Spirit is also at work in the minds and the hearts of acquaintances and friends whose help will be needed along the way.

In this regard the Church has something to learn from the business world. One of America's largest consulting agencies refused to make a motion picture for an industrial concern unless a comparable budget is provided for what it calls "field introduction." It has been learned through long experience that no motion picture (and by implication no broadcast) can be expected to produce results alone and unaided. This the Church has still to apprehend. What is reaped from the broad-

cast ministry will be in proportion to what is put into it....

The "legions of the air" must be supported by "ground troops." Today, from the Christian institutions in Asia, Africa, Latin America and the islands of the sea, there radiates a variety of ministries. Personal evangelism, Christian education, health, literacy and agriculture are now being taken — on foot, on wheels and by airplane — to the people *where they are*. Broadcasting can do much to open the way for these ministries. They, in turn, can do much to cultivate the seed that is sown....

Let radio and television speak to man's deepest needs and highest aspirations. Let the ministry and the laity, in humble dependence upon the Holy Spirit, go to the people. Let us not be content to "speak earnestly to the people who are not listening." Let us be communicators of the Gospel — first through the redemptive outreach of the Christian fellowship, and then by every modern means known to modern man.

## Statement of **BROADCASTING POLICIES**

By All-Conference  
Approval

It is the mission of the Christian Church, in fulfillment of her Lord's command, to tell the good news of salvation through Jesus Christ to all people everywhere.

The urgency of the Church's mission requires that every available means be used. Among the newer means of communicating the Gospel, radio and television offer the Church a God-given means by which her voice can be heard by the millions still outside the Christian fellowship.

It is with a view to making the use of radio and television effective that we seek to



clarify why we broadcast, what we hope to accomplish by means of broadcasting and what policies should govern our use of the media of radio and television for Christian ends.

### 1. WHY WE BROADCAST

- a. To reach the unreached. The urgency of the unfinished task of the Church is such that we cannot afford to neglect the unparalleled potential of radio and television to cross every barrier and even to enter into minds and hearts hitherto closed to the Gospel. There are more millions





who do not know Christ than there were fifty or even twenty-five years ago. We must accelerate and amplify the Church's efforts to reach them. Other voices are being heard. The Church's voice must also be heard.

- b. To concentrate on reaching those whom it is difficult or impossible to reach in other ways.
- c. To do for Christians what is not being done, or cannot be done as well, by other means — such as bringing spiritual nurture into the homes and areas from which the people cannot readily come to a Christian church.

## 2. WHAT WE HOPE TO ACCOMPLISH

- a. To make Jesus Christ, Christian truth and the Christian way of life known, understood and accepted throughout the world.
- b. To bring the judgment of Christ to bear upon our culture and to speak to the condition of modern man.
- c. To create a sense of responsibility and an awareness of the availability of spiritual resources adequate to meet modern man's every need and to better equip him for any task.
- d. To stab awake, to disturb complacency and to create a tension between what *is* and what *ought to be* that can be resolved only by moving toward Christ and the Church; and to hold before the world the concept, as expressed by Dr. John MacKay, that "the Christian lives a life of terrific tension, at the very heart of which there is an abyssmal calm."
- e. To help the work of the Holy Spirit in the Christian and the non-Christian and to keep alive an awareness that conversion is accomplished by God through human instrumentalities guided by the Holy Spirit.

f. To bring people into the fellowship of other Christians, in worshipping congregations that extend the leavening influence of the Gospel into the secular sphere, permeating every walk of life, every community relationship and all the institutions of modern society.

g. To deepen and widen the life of those already committed and to help them experience a *oneness in Christ* that impels them to take an active part in the evangelizing of others. In this regard, Christian broadcasting is to be supplemental to and not a substitute for the associating of Christians with each other in work, study and worship.

## 3. HOW WE SHOULD PROCEED

- a. Christian broadcasting should be, in the truest sense, "communication."
- b. The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation of the Gospel over the air.
- c. The Gospel Message as broadcast to non-Christians should be simple and positive, emphasizing those truths which are common to Christendom.
- d. Christian broadcasting should be as relevant as possible to the actual needs of individuals and situations.
- e. Every possible provision should be made for local, personal follow-up of listeners, to bring them into the life of the Church.
- f. Careful consideration should be given to the extent to which the "non-religious" approach of many film, TV and radio programs can be made to bear fruit in a better understanding of the Christian concept of man's relationship to his fellow man and to God.
- g. We must keep before the leaders of the churches the importance of the use of these media and of the need to incorporate broadcast training in the preparation for the ministry and Christian overseas service; and to promote, externally and internally, attention to Christian broadcasting.



and CHRISTIAN BROADCASTING

# Europe—Palette of Many Colors

MARTIN NIEMOELLER

It was several centuries ago that Europe ceased being one religious and cultural entity. The different national states have consistently developed in their own ways. Between Roman Catholic and Protestant areas there have come deep cleavages of a spiritual nature — to say nothing of the Eastern Orthodox sections of the Continent. There are also remarkable differences between countries with a Lutheran and those with a Calvinistic religious background; between those Roman Catholic countries (i.e., France) influenced by modern, non-religious philosophies and those (i.e., Spain) in which Roman Catholicism has remained dominant....

Europe today is a palette with dozens of colors -- a very interesting palette but at the same time a very confusing one. The "oneness" of Europe is based on what is left of a generally Christian past of more than a thousand years and on a technical development which has regulated the material life of its peoples. It is comparatively easy to imagine a Europe of the future with a united economy and comparable features in personal and social habits. It is nearly impossible to think of Europe as developing into a continent of one spiritual character.

What I have said of Europe in general I must repeat with reference to this country of Germany in particular. In Germany there are great differences in religion and in culture — differences that have outlived the era of territorial dominions, have survived the great shifting and mixture of populations that began with the industrial development of the nineteenth century and was completed during the last two decades by the displaced and

expelled populations. For the moment, it seems, we are passing through a process of adaptation and absorption — perhaps of assimilation. It is difficult to say what the result will be since this process does not take place on the surface but in the secrecy of the souls and the minds of millions of human beings....

As you know, Germany and its people have been divided for more than ten years. The two major areas of the country have been influenced in very different and opposite directions. The result of this is a "climate of thought" which may prove to be unreliable and unstable. Right now, there are numerous symptoms pointing to a re-awakening of national (even of nationalistic) ideas and tendencies. These may disguise themselves — or at least try to do so — under the covering of "Christianity"...pretending that everything anti-communist is Christian. The opposite may occur as well. That is to say — if the Eastern world takes the lead in restoring German national unity, by instinct the masses may turn openly against anything that is labeled "Western" — or "Christian" ....

As I have said, a re-awakening of nationalism may occur. Thus far, however, such a tendency has not succeeded in moulding the religious or cultural attitudes of our people into any new religious idealism. In the past, the approach to religion has been evidenced by what we commonly call "secularism." This secularism developed from an optimistic belief that, automatically, progress leads to some sort of final perfection, and that this perfection needs no religious superstructure.



However, except for some few of the older generation, any such optimism has by now been rudely shattered.

### The Dilemma of Young People

Meantime, today's young people have inherited only a pessimistic view of the future — an attitude which we have come to call "nihilism." Whereas evolutionary optimism was convinced (or at least pretended to be) that human progress would reveal its innate reason step by step unto a glorious end, this nihilistic pessimism is certain (or pretends to be) that all human endeavors are doomed to failure — that, for better or for worse, everyone is "on his own." This belief has expressed itself in the philosophy of Existentialism, which — consciously or unconsciously — is the spiritual attitude prevailing among the young people of Germany and other parts of continental Europe.

Even more, today's generation is caught in a social pattern that leaves little opportunity for the individual to re-think his personal situation and to determine life's meaning and task as they pertain to himself. Due to the technical achievements of our day, man is so closely bound to his neighbor and to his co-worker (in his professional life) that he must keep the pace — working as a cog in the wheel — with no time to himself. Meanwhile, in his leisure hours he is fed with the same stuff that everybody else has to gulp. He has almost no opportunity to develop any individuality. He cannot escape from becoming a product and a part of mass society — in what he likes or dislikes, in what he reads and sees, in what he wills or believes to will.

### Significance of "Mass Society"

This situation is especially disquieting because it is not due to constraint or compulsion. Rather, it happens (as many of us well know) automatically and often unnoticed. This is a "free" society — a "free" world — in which man is losing his individuality, his personal identity and character; is becoming a sort of molecule in a uniform mass society. There is no element of coercion. Yet any deviation from this state is regarded, not as something natural but as something inimical — as something revolutionary and abnormal.

This "mass mentality" goes very deep. As far as I can see, it goes a good deal deeper here than in other parts of the world. In Germany it is caused not only by the prevailing living and working conditions; not only by the modern approach to mass information, mass propaganda, mass advertising.

There is an additional contributing factor of considerable weight — the fear of being caught as one of a losing minority.

I should remind you that, after 1945, we in Germany passed through some years of *denazification*. Each citizen of the entire nation was accused of having been a Nazi. Every single person found himself on the defensive and he learned at least one thing — that it is dangerous not to be on the side of the victor. His natural deduction: It is safer to have no convictions of your own — or, if you do have any, to conceal them and to behave as the ruling majority wants you to behave (even without any personal conviction or sincere attachment).

Thus, mass society in this country — on both sides of the Iron Curtain — has become widely linked to opportunism. The result is that nearly everybody tries hard to keep within the borderlines of what is regarded as the "official attitude." Any deviation can easily be labeled (in Western Germany) as bolshevism or (in Eastern Germany) as capitalism. It needs no saying that this combination of a mass society and opportunism greatly endangers the individual as well as society itself because it puts an end to both personal and shared responsibility....The saving factor is that there is a subconscious awareness that — as things are — something is radically wrong. People are coming to feel that this sort of an approach to living cannot go on indefinitely.

### Germany — and Religious Revival

Sometimes we are asked whether or not there are any signs of a spiritual re-awakening or of a religious revival in Germany. In honesty, we cannot answer this question with unqualified affirmative. But one thing we can claim — that (especially among the younger generation) the question of the meaning of life in today's world is being raised with keen and searching interest. Further, there is a widespread tendency to "take a short-cut" back to religion — or to metaphysics. However, this usually results merely in some sort of introverted piety or "religiousness" in which people may find rest from their disquiet — away from the storms of everyday living, from political and economic developments, from the entire "outside world." This kind of religion (even if it takes the name of Christianity) has little or nothing to do with the reality of human life. It influences neither the attitudes nor the actions of its adherents.

Since this apart-from-the-world approach seems to be popular right now, Chris-



tian proclamation and Christian preaching must beware of falling in with it — and so must Christian broadcasting. Life today is hard and cruel. People are longing for a soothing sedative. Religion as an opiate is easy to sell — but this is bad business.

### There Must Be No Fake Approach

Our young people of today are not easily deceived. I for one am sure that they cannot and will not be satisfied with a fake — and such an approach to religion is indeed a fake, by Christian standards and by the conception of the young people themselves. Young people want a genuine answer to their genuine questions. They need direction and guidance, not diversion and appeasement.

It is here that the great opportunity for the Christian message arises. It is here that the religious and the cultural (in one word, the *spiritual*) patterns of our present situation in Germany have, or ought to have, their emphasis — bearing on every sort of Christian activity, including Christian broadcasting. Especially Christian broadcasting! If this medium of mass communication is to be made a means of proclaiming to man — in his frustration — the saving power of the Living God, who became human like as we are and, as the Son of Man, entered into all our perplexities, then I daresay that it is here that we find our real task.

In the beginning, I referred to the Christian past of this Continent...which produced a society that, in the strictest sense, regarded itself as Christian. Today, more than ninety per cent of Germany's population are baptized Christians. However, that does not mean exactly what it says, since only five to ten per cent are church-goers, participating in the organized activities of the Church....Such participation is limited mainly to the middle classes, though there are some signs also of a religious come-back among the intelligentsia. With the working people, however, there are very few evidences of "anything moving."

### Status of Traditional Christianity

After the nightmare of Hitlerism, the trend toward the Church gained in momentum — fostered by state support in West Germany, by state enmity in East Germany. The broadcasting system in both areas is state-controlled and state-owned. Yet, even in East Germany, Christian sermons and devotional services are aired; and, even there, the traditional state subsidies for the Church are being paid.



DR. MARTIN NIEMOELLER, President of the Evangelical Church of Hessen-Nassau.

Whatever may be the reasons for this, I believe it shows one thing clearly — that traditional Christianity (as represented by the Church today) is not regarded as a real threat to social and cultural ideas — either for the Western way of life or for the Eastern plans for a socialistic society. Christianity is apparently regarded as "just religion" — that is, a department of human life that does not interfere with politics, economics, society; that makes no attempt to influence the attitude of individuals toward these "outside" matters, except as it helps to make good and quiet citizens, good and obedient sheep in the flock.

We cannot even say that our moral standards are an expression of or remnants of Christian tradition. As we saw during Nazi times (with the tragic interpretation of Jesus' words: *Render unto Caesar the things which are Caesar's*), they follow quite different lines. It is relatively common among people who call themselves Christians — as it is among non-Christians — to leave everything to Caesar which Caesar claims to be his; to pretend that, in practice, not even ethics and morals belong to God.

Small wonder that this kind of Christianity is considered harmless. Of course, it doesn't harm anybody. It doesn't help anybody, either! According to Jesus, such an approach is mere surface piety since dogma and ethos — man's relation to God and man's relation to his neighbor — cannot be separated: *Inasmuch as ye did it not to one of the least of these, ye did it not to Me.*

As long as Christian broadcasting observes a strictly religious line, as long as it limits itself to the relation between God and the Soul — with no reference to the fact that the Kingdom of God is at hand and that said Kingdom has to do with every sphere of personal and social life — so long will



Christian broadcasting find its audience among religiously minded people. And it will meet no opposition, no hostility. Even among non-religious people there is seldom actual hostility to religion, just as among the non-experts in the field of art there is seldom enmity towards art per se.

Meantime, this specific type of Christian broadcasting will never reach the non-religious, the secularized, the nihilistic — persons who are being engulfed in the ocean of mass society. Whatever the means used, it



*"Life today is hard and it is cruel. People are longing for a soothing sedative. Religion as an opiate is easy to sell, but this is bad business."*

will never help them rise above their desperate situation. It seems to me that the fundamental problem presented to us by the religious and cultural patterns of our day is not one of methods but of essence. In broadcasting, as in other approaches, we must be sure of message substance before we settle on means of presentation.

If we know that Jesus Christ is the answer for man who has lost himself, that He is *man as man ought to be* (the child of God and brother to his fellow man), then we know what our approach should be....The proclamation of Jesus the Son of Man continues to be the most stirring, the most exciting, the most challenging proclamation for modern man who finds himself lost in meaningless and insignificant nothingness. As I see it, this refers to the whole of modern society, not merely to the irreligious or the indifferent....

Here, the Christian broadcaster has one definite, clear duty — a veritable "golden rule": *To preach the true humanity of Christ and to preach the true humanness of God.* I know from experience (or, at least I think I know!) that on this basis and to this end we can speak to our present generation. We can catch their interest and their imagination. We can make it clear that the message of Jesus is to the individual man — his needs, his predicaments, his aimless hopes....

## And These Said —

REV. ROY MCKAY

*Patterns in Great Britain*

The experience of two world wars, and of what went between and has followed since the second, has done something to shake modern man out of his evolutionary optimism. It is, however, well to remember that there is a considerable time lag in these matters, and a climate of thought which has been built up over two or three generations cannot be suddenly changed. It should also be noted that, given modern man's awareness of the weakness of his evolutionary optimism, it does not follow that ipso facto there is a compulsion towards Christian belief.

\* \* \* \*

It is sometimes said that the Church is a middle-class movement. Personally, I do not regard this as the insult which it is supposed to be. The middle classes have been the backbone of most that has been worthwhile in Christian endeavour.

DR. JAMES KENNEDY

*Patterns in the U.S.A.*

In North America, a large segment of the available audience listens to such programs as stem from the "cults of assurance," from "faith healers," from those who water down the Gospel to make it palatable to the lowest common denominator of religious faith. We are faced with the problem of replacing this warped presentation of the Christian religion by programs of greater theological depth which will attract and hold the audience. While this is impossible with one program, the scope of cooperative Protestant broadcasting should fill the need-range -- from the so-called intellectual who likes his theology (without gimmicks to sweeten it up) to the evangelical who likes his Gospel simple, a bit emotional, touched up with music, drama and other attention-getting techniques.

\* \* \* \*

The human voice is God's instrument, held in trust by every Christian. Thousands are waiting for the right voice to speak the right word to penetrate their deafness, indifference, hardness or timidity. And that voice may be your own.



## BLEND OF OLD AND NEW

James McEldowney

.... It would be hard to find another place in the world where such a blend of the old and the new, the stark rawness of primitive conditions and the pageantry of hoary traditions exist side by side, as in India. This is reflected in fascinating distinctions in clothing, in customs and in ordinary details of life. In no aspect is it more apparent than in religion. There are not only the animists and devil worshippers antedating Hinduism, but within that religion there is almost as much variety as can be found within all other branches of religion combined. When I journey into the villages I find a form of worship which parallels what was known as the fertility cults of Baal during the long history of the Hebrews....

There are other groups just as distinct. The Hindu Mahsabites and similar groups might be called "right wing" Hindus. To them, all Indians are Hindus unless they are disloyal to India. They speak of "Tam raj" -- *the rule of God* -- and they have in mind a constitution based on Hindu tradition, much the same as Pakistan has attempted to frame a constitution based on the Koran. To such people, the golden age lies in the past and, if they were rulers, there would be a return of ancient rites which have slowly died out.

### Still More "Religious Variety"

At the opposite extreme there are reform groups such as the *Brahma Samaj* and the *Ram Krishna Mission*. Some go so far as to decry idolatry and seek to rid society of many of the practices which bear the imprint of superstition and priestly oppression. Large groups, still nominally Hindu, have turned very largely to science and have accepted a materialistic philosophy, though most of them are better described as *humanists* rather than as *materialists*.

While Hinduism, apart from animism, has had the longest history in India, India also gave rise to Buddhism and Jainism. Then came the inroads of the Mohammedans, whose centuries of rule over parts of India have greatly

influenced both religion and culture. The most modern movement within India is Sikhism, which somewhat blends the Moslem and Hindu traditions but which, because of their expulsion from Pakistan, is distinctly non-Moslem today.

Into this melting pot of the East, Christianity has come. It first appeared some nineteen centuries ago.... In India there are approximately four million Protestants and Orthodox Christians and about the same number of Roman Catholics. These form about two and a half per cent of the population....

### Radio Is National Monopoly

Out of its long and fascinating history India emerged in 1947 as a Republic. It is a secular state, setting forth in its constitution its firm desire to provide for all its citizens, regardless of race, religion or condition of life. Its radio is a national monopoly under the Ministry of Information and Broadcasting. On its Advisory Committee are a Christian and a Moslem, among a number of Hindus. The Christian member of that Committee is an outstanding educator and a member of our Christian Radio Commission. He has stated that (as far as he can remember) there has been "no feeling of religious partiality or violence to the secular intentions of Government." In amplifying this, he has added, "This is perhaps debatable." Meantime, he has clearly indicated that in his working with the Government he has been conscious of a clear intent to follow what the Government believes to be a secular policy. A closer examination of radio programs will help us understand why he has indicated that the matter has been debated by some.

One further word about policy. Radio being a monopoly of a secular state, the policy is to avoid *religion* and concentrate on *culture*. Some countries have "Religious Divisions" within their radio organizations, but not so in India. It may be that religion has been identified with communalism; and,



because of the tragic developments which brought partition and inter-communal strife during the early months of independence, it was thought necessary to wait for some time before bringing religious groups into radio.

So, for various reasons, there are no religious broadcasts, but only an emphasis on culture and the cultural development of the people. However, the religious element is present because religion and culture can never be completely divorced. Even though a program has a strong religious flavor, if it also has a cultural emphasis, it may be approved. Strictly speaking, there are no "religious broadcasts," but in fact many do have a religious content. Some of these, a very small proportion, are Christian.

### Programming on All India Radio

In going over the contents of radio programs heard over *All India Radio* with one of the program directors, we found very many of the same subject in India as are found elsewhere. The director emphasized that radio is for entertainment, but a closer look at the schedule revealed a remarkable number of programs which are distinctly educational and informative. There are special programs for children, for women, for the general public. In Delhi there are 150 listening schools carrying on an educational program over the air which caters to the middle and higher school classes. Frequently, directives come from different departments of the Government asking for stress on literacy, village reconstruction, new forms of agriculture, new coinage.

Program directors work out these emphases in many different ways. Among them are dramas, newscasts, reports on national functions, and both Western and Indian music. The only way religion enters most of these programs is as the speakers or producers interpret the subject under review in terms of religious practices.

However, there are three distinct types of programs in which the religious and cultural aspects are emphasized: *classical music, readings from the Hindu holy books and periodic festivals and celebrations.*

Music is a good place to begin. Classical music in India has its origins in Hinduism. While many would debate whether it should be called *religious* rather than *cultural*, we are told by experts that it is essentially Hindu....Meanwhile, classical music is so mathematically and artistically exact that only the experts can execute it; and it is so transcendental and mythical in con-

tent that it is not popular with the masses. Few people appreciate it but rather enjoy cinema and folk music.

### Government Attitude Toward Music

For the past several years *All India Radio* has practically banned everything from its programs other than Indian classical music (except for a few programs of Western classical music); but so few listen to it there is an effort under way to collect and broadcast folk music to meet the more popular demand. This folk music springs out of the ordinary experiences of the people. The subject matter is as varied as life itself and the music is emotional. It may become very popular in time....

*All India Radio* has clearly indicated that it will not broadcast cinema music, for it is determined to cultivate an appreciation for the classical. The purpose is purely cultural, but certain results are inevitable -- and one of them is that, since most of the music over their stations is classical, it is also distinctly Hindu. In addition to this direct impact of Hinduism on our Christian listeners, there is a more important problem in the minds of many Christians. Since music is essential not only to Christian broadcasting, but also to the very life of the Church, they ask what kind of music can be used which will convey the moods and contents of Christianity while at the same time cooperating with this praiseworthy effort on the part of the Government to cultivate an appreciation for the finer musical forms. This calls for a brief examination of the developments which have taken place in the Christian Church as it has attempted to meet this problem.

### The Church Faces the Problem

The music of the most ancient churches in India (the Syrian Orthodox and the *Mar Thoma* Syrian Churches) is Syrian and it has not undergone much change during its long sojourn in India. When modern missionary movements began, they brought Western music, and for a considerable time the Church translated the words and adapted the tunes so that the congregations could use them in their worship. Even today in a number of mission groups the songs are simply translations of either the stately hymns of the West or, in some instances, the jungle revival tunes heard among many of the revivalists from abroad.

Now, this awakening of nationalism in India brought changes within the Church and, as a result, churches within certain language areas have developed rich Indian music forms



and a considerable number of excellent hymns so that today in these areas Western hymns are rarely heard.

But, for the most part, the Church is still faced with the problem of developing its sacred music. There have been brave souls who have attempted to use pure classical forms and substitute Christian contents for the Hindu words. Unfortunately, where pure classical music is employed, the Christians are no more able to appreciate and adapt it than are other common people. This has called for experiments along other lines. There have been instances where cinema tunes have been christened and given words which attempt to convey the Christian message. Again, this is no more satisfactory than when people of the West attempt to do the same thing.

### Finding a Middle Ground

It may be too early to predict the result, but there are reasons to believe that the Church will find a middle ground and will develop a semi-classical music which is simple enough for ordinary musicians to execute and closely related to life so that it has a distinct appeal to the average member of the congregation.

Wherever a rich Indian church music has developed, it has tended in this direction. While employing the essential characteristics of Indian music, it is not as Western as is cinema music -- although in some instances it has employed harmony. It would seem that there will evolve a form of church music which will not only be reverent and dignified, but will definitely satisfy the normal

desire among India's Christians to give expression to their faith in forms which are natural to their genius and culture.

Obviously, it is not always possible for Christians to take over music or other intensely indigenous expressions without also absorbing a residue of the original culture -- which, in the case of music, is Hindu. The extent to which this is true for different individuals will vary greatly. However, this helps us see our problem very clearly and this is essentially the concern of this paper. Just how do the religious and cultural patterns in India bear on the question of Christian broadcasting? How does this development in music symbolize the entire problem for us?....

Our radio listeners who have commented about music urge us to employ Indian forms exclusively. Even in the use of English music, solos and simple music notations are preferred to the more advanced compositions. One or two special types have made a deep impression. The *kiertan* is one of these forms. It has been taken over directly from Hinduism. In the *kiertan* the main voice may be accompanied by a choir, and sometimes by a narrator, to recount some great event.

As Christians use it, it may tell a parable or recount the birth or crucifixion of Jesus. The music is rich in emotion and in variety of expression. It sometimes happens that a *kiertan* can be captured within half an hour so it can be broadcast; as it is used in the villages, it often continues for a number of hours. When it is accompanied by pictures it is exceedingly impressive. Here is a distinctly Indian pattern

Musicians such as these are helping to adapt Christian music to the traditional classical music form of India -- a form "rich in emotion and in variety of expression." This makes for a distinctly indigenous pattern, with an impressive Christian impact. DR. JAMES McELDOWNY refers to it in some detail in his discussion of religious and cultural patterns in India. Dr. McEldowney is the director of the Radio Commission of the Indian National Christian Council.





which -- when taken over by Christians and made to recount a Christian theme -- seems to lose its earlier Hindu connotations and the impact is almost entirely Christian....

We would conclude, with regard to music, that the cultural heritage largely sets the form, but the content is Christian. The World Church may never make wide use of these music forms, but they will have a rich development within India and in other parts of Asia and Africa.

### Hindu Scriptures Broadcast

Next to music, the reading of Hindu scriptures is a definitely religious part of broadcasting in India. Again, some would argue that Hindu mythology belongs to the cultural past and all Indians should hear it recounted from time to time. It is from this viewpoint that its reading is justified. We are told that there is no possibility of having Christian Scriptures or the Koran read in the same way. It may be that they are considered definitely *religious*, while the former is thought to be *cultural*. It is not possible to judge the influence of these readings on the Christian community. There is little or no relationship between this and Christian broadcasting.

The most definitely religious broadcasts are those related to religious festivals. The Hindu and Mohammedan years are crowded with special observances, and *All India Radio* makes it possible for every religious community to broadcast during its most important celebrations. For Christians this means Christmas and Easter, and we understand there is a directive from the Government making it possible not only for the national station in New Delhi, but for all of the regional stations (about thirty in number), to carry these programs.

### Programming by Christian Groups

Unfortunately, up to the present we have not used these privileges as fully as we should, but the Christian Radio Commission hopes to help local communities adjacent to these radio stations to plan and produce suitable programs over every one of the stations. The Commission has prepared dramas and other program suggestions to aid these local groups. We look upon this as one of our immediate opportunities, although we realize that it does not provide the radio outlet for the Christian community in India we hope can eventually be made possible.

One might inquire how the cultural and religious heritage of India influences these

special broadcasts. Up to the present there is little evidence of any direct influence except through Indian music forms. In fact, very frequently these broadcasts in the larger cities are musical concerts in English rather than in the regional language. The trend will be toward a wider use of both Indian forms and regional languages. Although the traditions connected with the celebrations of Christmas and Easter are already rich, they are largely Western. It is to be expected that they will become more and more indigenous in form, and this is very likely to make them more significant to the general public....

It may seem from what we have said that the scope for Christian broadcasting in India is indeed limited. This is admittedly true. Yet we have been told of certain stations which give radio time to the Christian community every week, and there are instances when Christian schools or hospitals are featured and outstanding Christian leaders are privileged to speak on social issues. Sometimes they also tell of special developments within the Christian Church that are of interest to the public. Nevertheless, while recognizing the value of these opportunities the fact remains that the Christian community has very limited radio opportunities, and it cannot rightly claim more under the present organization of radio in the nation.

### How May We Effectively Contribute?

True, Christians are in a somewhat more difficult position than other major religious groups. Many programs over AIR -- because they are both cultural and religious -- meet the needs of the Hindu community to a large extent. *Radio Pakistan* broadcasts primarily for the Mohammedans, and this station is almost as well received as the Indian stations. *Radio Ceylon* has been greatly influenced by the revival of Buddhism. Because many of its programs are Buddhist, that community is well cared for. But Christianity, which has done so much in radio in many countries, is unable to make its impact on Southern Asia as it should. It would not be out of place to approach our problem from the other point of view and, before we close, consider some of the ways Christian broadcasting has in the past and may in the future contribute to the cultural and religious heritage of this land.

So far we have confined our thoughts to *All India Radio*. Until very recently, the Commercial Service of *Radio Ceylon* sold time to religious broadcasters from any part of the world. As a result, there were twenty-one half-hour programs in English and also a considerable number in regional languages



beamed at India each week. Most of the English programs originated in the West, but many of them were types of broadcasts which well may have been suitable in America or elsewhere, but which proved a disservice when heard over *Radio Ceylon*. A member of our Radio Commission, who is an official listener for the BBC in India, recently commented on the *Radio Ceylon* Christian broadcasts in these words:

"We ran an excellent program opportunity until it was ragged and our use of common sense was regrettably absent. Every night there were religious programs not only of the convincing type, but of the absolutely militant type. This was essentially the kind that did not understand the East and gave little sympathy to the changing conditions here. Indeed, they took no cognizance of them...By all means let us convince men, but let us woo and win them, not shout at them in a language and in an accent that few know or can appreciate."

### Radio Ceylon Discontinues Programs

During the year 1957 *Radio Ceylon* is not renewing any of the contracts for Christian broadcasts. *Radio Ceylon* is well received in India, and it was undoubtedly an unusual opportunity, but the above comments reflect the attitude of many Christian leaders who took time to monitor the programs. Time and time again I was ashamed of the utter lack of taste and common decency of the broadcasters. Among the graces evident in the Indian community are courtesy and kindness to those of other faiths. No matter how radically a man may disagree with one of another faith, he will avoid speaking harshly of the religion of another or ridiculing his beliefs. These are religious and cultural patterns of India which far too often have not been taken into consideration by many of the so-called "Christian broadcasters."

This experience lost us the finest opportunity for broadcasting that the Church in Southern Asia has ever had, and has made it abundantly clear that the religious and cultural patterns of India are of infinite importance as we plan any future programs. ....There is so much religious hunger in India (as elsewhere in the world today) and Christianity must be heard over the air. It is imperative. But if the acceptable approach is to be made, it must come from within Asia, spoken in accents familiar to the people, and related in thought and form to the life it comes to transform....

What is there in the religious and cultural patterns of India which has not been

One needs to study how to reach the hearts of the Japanese people through symbols and through words of their own culture...When a translated script from another language is used, it is often not understood. Many programs fail because they have not been fully adapted to the idioms of the people....

What stands out most when we examine existing Christian programs over Japanese radio is the poverty in new ideas of these programs. Many of them are adaptations of American programs. There is little variety of program types....We need a creative approach to radio evangelism, to serve as a link between the Church and the people. And there is need of a more elementary approach to the lesser educated, and of special programs for the urban laborer as well as for the farmer. The field is broad and the need is great.

MATHEW OGAWA (Tokyo)

given adequate weight in the past, which must be considered in the future? First, there is a deep spiritual sensitivity and a tolerance of all things spiritual. Hinduism does not fight other faiths; it opens to them and absorbs them. Hinduism takes in new ideas and new religious expressions. It therefore appears to be tolerant and courteous to all communities. In contrast, unless the claim of Christianity's uniqueness is presented with careful regard for this point of view, Christians may appear narrow-minded and unwilling to consider the truth wherever it is to be found.

### We Must Recognize Changes

Next in importance, we must recognize the psychological change accompanying the awakening of Asia. We have been told that there are no superior, there are no inferior races. Yet subject peoples have considered themselves inferior, and it may be that there has been a color consciousness which has been detrimental to full-orbed personality. This is passing, and heads are held high as people of India reflect on their long and rich cultural past. It would be a major disaster were we not to realize the importance of these discoveries and as Christian broadcasters employ them.

Of all the other cultural or religious phenomena it might be most important to mention that we should acknowledge the marked changes taking place within the whole cultural and religious arena. The old is giving way. A new is emerging. It may be that Christianity may yet be able to exercise creative and constructive influences on changing India and help the nation lift its head high as it brings new life and opportunity to its people....



# *"From Camel to Cadillac"—*

## in the NEAR EAST

Harold Fisher

Perhaps the one clear statement that can be made about religious, cultural and social patterns in the Near East at the moment is that they are in a state of conflict, confusion and change....

There is conflict of religious and political ideologies, clash between forces of Eastern and Western cultures, the impacts of the *isms* — materialism, modernism and communism — in addition to the usual hodge-podge and confusion of languages and customs. All of these are vying for the attention of the people of the Middle East. Out of this confusion of forces and cross-forces is evolving a pattern of change. Both the confusion and the change are having and will continue to have a profound bearing upon the approach of the Christian broadcaster to the peoples of the Near East.

Let us examine these forces that lead to confusion and study their singular bearing on radio programming. Before we go about such dissection, however, it should be remarked that one cannot understand the parts without the realization that the whole picture must be comprehended before an adequate over-view can be gained by the would-be Christian broadcaster. In fact, in the tangled skein of things in our part of the world, it is really impossible to consider the parts without the whole. Yet, we must begin somewhere.

### Increase in Nationalism

First, most of you are probably well aware that there are at present rampant in the Middle East strong feelings of nationalism. These will continue. With the burst of nationalistic pride comes the inevitable feeling that only what is presented in the best language — representing best the attitudes, mores, politics and religion of the country — is acceptable. There is both a kind of individual nationalism for the nations, and a kind of collective nationalistic spirit that pervades the whole Arab world, over which there is not total agreement but which gives rise to strong biases.

Both of these types of nationalistic spirit react negatively in certain circles to anything that smacks of the West. In some cases, it is extremely difficult to separate these feelings from communist ideas that have infiltrated. Here, the Christian broadcaster can take warning — to steer absolutely clear of politics (they might be reversed 180 degrees next week) and to underplay the attention to the Jew and to Western history that is so much a part of the history of our Christian faith....

Closely allied to this emphasis on nationalism is the strong tendency to identify the political and the spiritual. This is written in the precepts and history of Islam, the predominating religion of our area. In the minds of the people of Islam, there is little or no division between politics and religion. The political state is guided by the teaching of Islam, and Islam is the religion of the state. The mosque is the rallying-place for political meetings and demonstrations. Politics are based on religious convictions....

### Politico-Religious Unity a Factor

Politically, and here I include Lebanon as well, one's identity card is stamped with the religious faith of his parents. This predestines his religious affiliation and political choice. Except in Lebanon, it is virtually impossible for the Moslem to change this identity. However, in all Near East countries, a Christian may easily become a Moslem. This very solid block of politico-religious unity must be coped with by the Christian broadcaster....

Nor must the Christian broadcaster overlook the current cultural clash. Definitely, the Middle East is a battleground where the technology and the democratic ideas of the West are clashing with the wisdom and the philosophies of the East. The result is a kind of cultural chaos and confusion. It has been said that parts of the Near East have gone from camel to Cadillac overnight. Cer-



tainly, more technological progress has been made in the past two decades than has been made in the previous ten centuries or more. These clashes of new ideas with the old accepted cultural ideas bring about rapid social change....

### Interests Are Cosmopolitan

The variety of cultures cross-fertilizing in the Near East has made more cosmopolitan the interests of the people. This is good, but cannot be considered apart from the waves of nationalistic feelings that run rampant. However, the cosmopolitan interest is a reflection of the broader educational achievements of the countries of the Near East. The educated are becoming better educated — with the world of the radio, newspapers, periodicals and books at their fingertips. The masses still have little opportunity or desire to study and learn.

This poses another problem — a wide span of interests to appeal to, with the educated becoming more and more critical in their demands and the masses still illiterate. The masses remain critical of or disinterested in anything that "goes over their heads." They find it difficult to conceive of new ideas — even simple ones — because they have never been trained to think and reason to conclusions. This widening breach is one in which the Christian broadcaster must hurl himself....

Likewise, there is a dawning conscience on the part of the educated that something ought to be done to educate and help the unlearned, the ignorant and the simple, whose very uneducated condition often leads to poverty, disease and suffering. The Christian broadcaster has his part to play in producing materials that will both stir further the consciences of the educated to help their less fortunate uneducated brothers, and at the same time meet on the most basic level the educational needs of the unlearned.

### Then, There Is Materialism

Along with all the rapid social changes brought about by cultural and ideological conflicts has come a tendency towards materialism and twentieth-century modernism. Moral standards are slipping and values are shifting. People are interested today in cars and refrigerators and the comforts money will buy. This places renewed emphasis on money-making, and the cycle of materialism thus continues....

There is some thought that the system of Islam may yield and crack under the strains

of cultural clash and tendencies to modernism and materialism. While it is true that the religious practices are becoming mere form in many cases, it must be said in all fairness that Islam is still a very strong and vital religion. There is still widespread devotion to it. However, it is just conceivable that the Christian broadcaster may find materialism to be one of his most valuable allies. Strange, you say. Yes, but true, for at least the Western Christian broadcaster has had the background of some experience in dealing with the problems materialism poses, while the Christian has been puzzled for years by a lack of knowledge about the best approach to Islam. Radio personnel of the Near East, largely Western-trained, has also had some experience in dealing with materialism....

Naturally, the masses do not know how to interpret the rapid changes breaking in upon them. People of the Near East have historically wanted to be told how to accomplish something. This is one of the factors giving rise to the repeated dictatorships and autocracies. Faith has historically been put in a person, who — by reason of power or position, blood, might or intelligence — seemed strong. His might was accepted as right.

### And Faith in the Strong Man

Peoples of the Near East still want to place their confidence in a strong man. In a real sense, the Christian broadcaster can indeed become such an authority, once he has established himself as one who can be relied upon to give dependable interpretations and meanings to the whirl of developments encircling the masses....

People of the Near East want someone in whom they can put their trust. Too often, they have been "let down" by someone who exploited them for his own selfish ends. The Christian is thought of as unselfish and interested in the needs of others. With this in his favor, the Christian broadcaster must prove to the listeners that he has their own best interests at heart, and that they can put their trust in him.

Also, the peoples of the Near East want guidance in trying out their ideas. They need someone who can help them build confidence in themselves. Repeatedly, they have proven that they respond quickly to challenge, that they have latent potentialities to become leaders — the best in the field — once they are given a chance. They wish to have pointed out to them how they can try out ideas, how they can experiment, how they can come out with answers to their problems....





REV. HAROLD FISHER, writer of the paper on religious and cultural patterns in the Near East, is chairman of the Radio/Audio-Visual Commission of the National Christian Council there, with his headquarters in Beirut. He works in close cooperation with DR. FARID AUDEH (see cut), who is president of the Supreme Council of Protestant Churches of Syria/Lebanon. Dr. Audeh served as chaplain at the Cronberg Castle conference.

Although it is relatively impossible to separate them, to this juncture we have dealt largely with cultural and social problems. Some of the emerging religious patterns will also have a profound bearing on the activity of anyone broadcasting in the Near East.

### Emerging Religious Patterns

First, we must look briefly at Islam. Islam is really the only living religion that has stood against and conquered the advances of Christianity through the centuries. In other areas, Christianity has been the victor over dead religions; but in Islam it has met a vital, living, thriving faith. In spite of some tendency on the part of the people to follow the religious forms hollowly, let the Christian broadcaster not forget for a moment that Islam is a *living* religion. It believes in an all-sovereign God, who is all-holy and all-powerful. Man is his slave. His Word, the Koran, is the final authority. The Moslem is not the searcher-after-Truth — *he has it!*

Let the Christian broadcaster take note. As an evangelist, he will employ a very careful approach. He knows the word *mubashee* (evangelist) is hated in certain Moslem areas where it connotes a Christian missionary outreach. So he will be very careful to present a positive message in such a way that he will not injure sensitive Moslem feeling. He knows, too, that other Moslems are attracted to appeals to love, honesty, kindness and thoughtfulness — put in the positive, indirect form of the drama, radio skit or dialogue. He knows these Moslems are willing to listen — and hear eagerly — the positive message of Christianity, just so long as the listeners do not feel they are being evangelized.

Actually, the Christian broadcaster faces a very complex problem at this point. The Moslem who has become educated and cultural-minded (perhaps in a Christian school) has a tendency to act and think like a Christian. His eyes have been opened to the values of the Christian faith. With the advances of education, this group is growing. This type will openmindedly listen to a very frank presentation of the Gospel, receiving it in a Christian frame of mind....

However, there is a large potential Moslem listening group that would be completely repulsed by such an emphasis. These listeners have been taught to view Christianity as heretical. If the Christian broadcaster wishes to hold this vast potential audience, his material must never make direct reference to the Gospel — at least until the process of educating to Christian ideas has gone on for some time.

### Programming Requires Wisdom

Further, the wise Christian broadcaster knows that he can very easily fall into the trap of making purely educational programming — a dilemma some missionary institutions have ensnared themselves in — which only enlightens but does not lead to commitment. Yet the farthest a broadcaster can progress with this group, at least at the outset, is to prepare programming in which the good, the honest, the true, the thoughtful and the kind — Christian virtues all — are exemplified....

The wise Christian broadcaster sees all this and orders his programs accordingly. He is willing to confine himself to certain limitations in order to make his programming attractive — materials and formats that will



get listeners — such good-tasting “bait” that the “hook” in it is not suspected. Yet with sufficient “hook” to create favorable impressions, open closed minds, change biases and lead to a confrontation with the Gospel. The Christian broadcaster knows that such a combination of tact, best techniques and spirit of outreach is one of the most difficult undertakings that could be attempted anywhere. Yet it must be this way, or he faces the alternative of never gaining or of losing the already gained Moslem listening public, and with it his chance to use a tool of infinite worth in Kingdom building.

### Arab Listening Habits

Some comment should be made about the listening habits of the Arab peoples, since listening habits reflect social and cultural standards. The following observations are made concerning the Arabs (the largest single bloc of Near East peoples) but are generally true of all Near East national or racial groupings.

As one examines audience reports and research papers, and gets a general view of the listening public, change and confusion are again apparent. In part of the Near East, there is a somewhat normal family listening situation, with the best hours in the morning, at noon and during the early evening hours. However, there are other interesting group combinations, for nearly every shop (and taxi) has a radio that is going full blast much of the time. And every roadside and village coffeehouse is sure to have a much-used receiver. In the coffeehouse, a strong man usually sways the opinions of others about programs. There the men — never the women — sit for long hours playing games and forming a very important segment for the broadcaster to consider.

### Women Listen, Too!

Meantime, often the women are gathered in a home. Whereas once she was unimportant, today a woman is coming to be recognized. And broadcasters are beginning to pay attention to her special needs and interests. The coffeehouse grouping prefers popular songs and folk music and news; the women like programs that give homemaking news and household hints....

The Arab is intensely emotional. Tempers soar easily. Yet, once he trusts you, the Arab is a patient and true friend. He loves drama and rhythm. Because of his love of rhythm and his emotional qualities he seemingly has a natural talent for the dramatic. On stage, he is a natural. Wisely,

the broadcaster of Christian programming will appeal to this sense of the dramatic to evoke pity, concern, cooperation and response. These sensitivities must not be exploited, but rather used to invoke response and to become channels to lead him to Christ....

One final word should be said about the factor of language. Though the Arabic is predominant, there is a polyglot of languages in the Middle East. Here, confusion again presents a problem to the Christian broadcaster. If he chooses to broadcast in Arabic, millions of Iranians, hundreds of thousands of Armenians, as well as Turks and Greeks, will not understand him. To truly satiate all the lingual needs, it is necessary for the Christian broadcaster to think in terms of preparing a program in Arabic, Armenian, Persian, Turkish, Greek and Hebrew. If he uses Hebrew, he will, of course, find himself face to face with the spiritual and the political dilemma again. Also, the use of one language may make the program somewhat offensive to the other language groupings.... As you can plainly see, there is no one simple answer to the problem of language in broadcasting in our section of the world.

The preceding remarks may serve to give you some idea of the confusion, conflict and change faced by the broadcaster in presenting Christian materials via the air waves to our friends of the Near East. Here, as everywhere, the Christian broadcaster's goals should be to build the community conscience and educational level, to teach the Christian faith and its values, to awaken the need for a personal faith in Christ and to give explicit guidance on how to live a vital Christian life....

The old pagan religion, which is a dying force as a form of organized religion...cannot, however, be relegated to the background of things forgotten. It is almost identical with the animism of Judaism and can be a soil in which Christianity can take root.

No one prays for the return of the “noble savage,” -- but as a religion (with a deep conviction that God is the Lord of all life, from the cradle to the grave), his has something to teach Christianity of the twentieth century in Nigeria. Gone are the days of intolerance, when everything African (including names, clothes, music) was thought of as pagan, to be destroyed.... It is not a pale syncretism of the old and the new in Nigeria today, but a rediscovery of the true that enlightens every man.

YINKA OLUMIDE (Lagos)



# IN LATIN AMERICA:

## *No One Pattern—*

Robert Remington

....Christian broadcasting has become an important factor in the evangelization of Latin America. It will become more so. But, in order to realize its effectiveness, we need to take into account the cultural and religious patterns in Latin America bearing on us as Christian broadcasters. We need to discuss the cultural aspects not necessarily related to religion and then both the Roman Catholic and the Protestant patterns of life.

As we consider the cultural patterns, we shall only mention the historical background of Latin America which contributes to them. It is well known how the Spanish *conquistadores* came into Latin America and subdued the indigenous races, imposing upon them the Spanish cultural and religious patterns. This history has led to great irregularity in Latin America. There is racial heterogeneity. In many countries the Indians still predominate in number, if not in importance. There are other countries where Negroes, imported several generations ago for slaves, are now in complete domination. In still others the white people, mainly of Spanish descent, are the predominating race. In most countries mixtures of these races are a significant factor in the cultural patterns.

### Economic Inequality Evident

The economic realm shows great inequality also. Generally speaking, there is a small number of very rich land owning people who are coordinated with the politico-religious efforts of the Roman cleric to maintain the status quo. On the other hand, there is the tremendous mass of the mestizo and mulatto, the Indian, the Negro and the Poor White, who contribute only the strength of their bodies to the economy and in some places are virtual slaves. In a few localities there is a middle class that predominates. This class is growing in all of Latin America because of the industrial development. It is an important factor of our broadcast audience.

Also, there is a distinct diversity in the social classes throughout the area. Dr.

William Reyburn, Christian anthropologist, suggests that in Ecuador, for instance, there are eight classes. He says that the inter-relationship between these classes is very tight - controlled by a strict protocol, one with the other and within each class. This poses a problem for the Christian broadcaster. He must know the social class to whom he is broadcasting. If he attempts to make a broadcast to cover them all, he will generally cover none of them.

Now, we might consider the personality patterns of the Latin American that affect the Christian broadcaster. One of the outstanding characteristics is conservatism. That is to say, the tendency to maintain the status quo. This embraces the man who thinks that "anything old is good." He says, "Anything that was done by my father I should be doing, because that is the way it is." Consequently, there is a tendency to believe that the old religion as practiced by father is "good enough for me."

One of the indications of this characteristic is what might be called the "patio complex." There is a very close relation between the members of a family. This is united with a suspicion of anything outside of the closely knit group. It is also characterized by very strong family ties, which are almost impossible to break. As far as the Christian broadcaster is concerned, he needs to take conservatism into account because he faces this barrier to response to his message, even though the younger and perhaps less conservative members of the family would gladly hear and receive it.

### Other Personality Patterns

Other traits which bear upon Christian broadcasting are the avenues through which perception occurs in the Latin American listener. Generally speaking, visual perception is the most used and the strongest means of imparting information. This is encouraged by the Roman Catholic religion. Mainly, it is presented for eye appeal and emotional impact



through the use of images, candles, paintings, the splendor of the churches and the drama of the Mass.

There is less sensitivity to audio perception as an avenue of learning. Latins speak softly, but turn their radios on full blast. While the radio blares out, the people talk, sing, and work, without paying attention to the broadcast. In other words, without some accompanying visual stimulation, there is less concentrated attention to what is heard. To me this is highly significant. It makes television an imperative for the Christian broadcaster in Latin America. But for the radio broadcaster, it is also very important because he must take into account the fact that his means of communication demands more listening effort on the part of the audience.

Let us consider another of the personality traits in the cultural pattern. This concerns the drives and emotions of the Latin American. Expression is displayed in uninhibited forms for the basic impulses of life. *Feeling* things is definitely valued above *knowing* things. This is why the melodramatic is always appealing in radio. The Latin listener tends to identify himself with the most appealing character, experiencing in himself the feelings of that person. This is why the radio broadcaster has to give room in some form or another for expression on the part of his audience during his broadcast. This is why a logical development of a Biblical text is, for the most part, very unappealing to the Latin American....

### Practical Implications

Let us list some of these practical implications and put them to work. Gospel radio can never communicate effectively in diversified and socially stratified Latin America through programs directed to "Latin America." Hence, radio must become personalized at numerous points and the appeal made in view of the relatively local human setting.

Relevant communication must be designed to appeal to a restricted audience at any one time. That is, the results of surveys should be used to set up an effective communication now for the educated woman in the home, now for the shopkeeper and artisan, now for the student, now for the working class on the job, now for the non-literate, and now for the intellectual elite. However, a program using the local folk Spanish aimed at the artisan in his shop should not be broadcast when most of the intellectuals are free for radio listening — and vice versa.

Programming should be kept abreast of current developments and human interests as these are expressed in audience studies. The broadcaster himself must keep up. For the most part, gospel programs should be very short, to the point and dynamic. This is due to the fact that the average Latin American does not value suppressing his verbal expression. He will tend to become more interested in what he has to say about the broadcaster's early statements than to listen through a longer message.

Radio should become highly personal. Impersonality is not valued by most Latin Americans. This means that audience participation in many forms should be an integral part of the total communications expression. Since radio must struggle to appeal to a secondary sensitivity, for most Latin Americans there should be a personal follow-up through the printed page or other visual medium, such as correspondence courses, letters, pictures, pamphlets — or even personalized newspaper advertising....

### The Politico-Religious Influence

The politico-religious influence of Rome now varies considerably from country to country. The Christian broadcaster should study his particular situation very carefully....

What do we do where the various Roman Catholic politico-religious methods frequently impede our Christian broadcasting? The best procedure is to start slowly. When one gets the cooperation of the station, he can



Representing Latin America at the conference were: (left to right) REV. ROBERT MCINTIRE (Sao Paulo, Brazil), director of CAVE; DR. L. GARRIDO ALDAMA (Lima, Peru), member of the WCCB; REV. ROBERT REMINGTON (San Jose, Costa Rica), director of the Panamerican Christian Network, one of the conference speakers on religious and cultural patterns.



begin with something that might not have religious significance to the Latin. Then the gospel content can develop slowly, by such degrees that it is difficult to tell where it actually started to be an openly evangelical program. This gives time for the program to establish itself and also for the station to note reaction from the audience and the advertisers....

By far the greatest number of Latin countries have at least tolerance for Protestant broadcasts. Governmental pressures are not exercised to keep us off the air. There are other things, however, stemming from Roman Catholicism, that do deter Christian broadcasting. There is always the threat of economic boycott of the stations and of various types of social persuasiveness put upon the station's owners....

These politico-religious Roman Catholic efforts try to discourage Christian broadcasting, but the matter of greatest significance to the gospel broadcaster is the effect that the Roman Catholic Church has had upon the people. This is the audience to whom we are broadcasting.

Their basis for doing everything they can to prohibit Protestant broadcasting is that they claim that Latin America is Roman Catholic. A number of studies have been made to investigate this statement. Roman Catholic sources have to admit, and Protestant studies verify it, that a very small percentage of the people are now convinced Roman Catholics. Fewer than ten per cent of the population attend mass regularly. Fewer than twenty-five per cent go to church — except possibly on the occasions of baptism, marriage or death.

### Latin America a "Mission" Area

It seems that the Roman Catholic Church considers Latin America a *mission* area. Statistics show that in 1955 there were 1,944 Roman Catholic missionaries from the United States alone. A large percentage of the priests in nearly every Latin country are foreigners. All this simply means that, from any logical point of view, the evangelical broadcaster has the perfect right to approach the Latin American public with the Gospel by radio as well as by other means.

By far the large majority of the people, especially those of the upper classes, are bewildered and without direction in their religious thinking. Letters received by Christian broadcasters would indicate that hundreds of people within the sound of their voices are interested in spiritual things.

The people are living in a spiritual vacuum which must be filled. They are dedicated to materialism and worldliness. Economically, they are struggling out of the Middle Age feudal system that was brought to Latin America by the Spanish *conquistadores*. They are fertile ground for the deceptive seeds of communism.... These things are brought up because within this pattern lives our Latin American listener.

### Listener Pressures and Prejudices

This listener is subject to pressures and prejudices from his home, from his business associates, from every area of his life. These pressures keep him from ever coming in contact with the Gospel in the churches or even with a fellow countryman who is an evangelical. Upon us as Christian broadcasters is the responsibility of breaking down these barriers and reaching the real and lovable Latin American behind them. We need to do this in such a way that it will not prejudice him before he is ready to take a public stand.

One characteristic of Christianity that bears upon the gospel broadcaster is the fact that it is for the individual. Generally speaking, the Latin American is an individualist, so logically he should find that this is appealing to him in contrast to the mass production techniques of ritualism. Christianity teaches the importance of the individual, with no distinction between clergy and laity. This is the perfect answer to the Latin American pattern of the privileged minority (land owner, government, clergy) versus the exploited masses who also are individual men and women. This personal relationship between the individual and God, between the pastor and the member of the congregation, between Bible teacher and student, etc. could be a weakness in our radio ministry if the individuality of the contact is not followed up.

Obviously, individualism requires personal contact. The greatest error gospel radio can commit is to convince a man of the Gospel and then leave him with a radio-receiver-fellowship complex. Gospel radio, to be effective, must spring from the witness of the Church and draw men into a fellowship of believers. This is why the local program must be tied in with the local church — the local church then following through with the printed page and human personality in fellowship. The Latin American likes to be treated as somebody of worth.

Recent figures indicate that there are approximately 6,200 Protestant missionaries



in Latin America, Of these, thirty-five per cent belong to missions associated with denominational churches. The other sixty-five per cent are of the independent, unaffiliated groups commonly called "faith missions." The number of missionaries sent by the latter groups is increasing faster than the number sent by the denominations. Missionaries and churches connected with all Protestant groups are realizing the possibilities of the use of radio for the extension of their work in each field. Without doubt, there is some misuse of the air for the propagation of sectarianism. Most of the programs, however, try to be a positive presentation of the Gospel for attracting men and women to the Lord Jesus Christ.

### Type of Presentation Important

The unfortunate fact is, though, that so many of these programs are attractive only to the listener already interested in the Gospel. The unsaved simply is not interested in the type of presentation used for the most part. Most of this is due to the broadcaster's not understanding radio as a medium of communication into religious and cultural patterns differing from his own. Both missionary and national have instilled in their minds that unless a program — either by radio or in the church — follows the particular formula of Scripture reading, prayer, hymns and sermon, it is not really Christian. In all cases, the message need not be changed in any way, but the method of its presentation must be adapted to communicate effectively to the audience to whom it is directed....

Now let us discuss the pattern that is developing in the indigenous Church. Twenty-five years ago, with the founding of HCJB, some missionaries and others objected to radio on the basis that it was such a specialized and technical field the national Church could never hope to reach into that area of operation. The conclusion was that it would always be a mission enterprise, manned and supported through outside agencies.

### National Participation Increasing

Today the picture is considerably different. There are many pastors and laymen in all parts of Latin America doing an excellent job of Christian broadcasting. Even in station operation, the national is taking his active and responsible share of the work. Competent nationals are becoming available in all radio activities, including the technical work and programming. Many churches are able to support a local broadcast and even

Australian religious interests are ethical and social rather than mystical or institutional. They are interested in religion as a fight to make the world a better place, and as a basis for the brotherhood of man. Christian action must feature prominently in religious broadcasts.

KENNETH HENDERSON (Sydney)

help in financing the stations. We are now starting toward the ideal where the local pastor or lay worker is reaching his own people, using their vernacular and coupling the broadcast with the local church.

To make Christian broadcasting more effective in Latin America, some agency has to fill the needs expressed above. Such an agency can provide: (1) a source of recorded materials to use until local talent is developed; (2) coordination of the material already available for the benefit of all; (3) a training program, for both national and missionary, in the proper use of the medium; (4) coordination in the development of Christian broadcasting in all of its phases, including the establishment of new gospel stations and the encouragement of more programs on local commercial stations....

### Agency for Meeting Program Needs

My most enjoyed missionary assignment from the Presbyterian (USA) Board of Foreign Missions has been with the *Panamerican Christian Network*. This network had its origin six years ago in Latin America to meet these field needs. It is operated by the experienced broadcasters of Latin America. In this management we are doing all possible to practice what we preach about Christian broadcasting. That is, serving on as wide a basis as possible, but recognizing the patterns and prejudices of the Latin American churches and missions as they exist. We are not trying to justify these prejudices, but to work with them in Christian fellowship....

The job before us is to coordinate Christian broadcasting with the many other aspects of world evangelization, with the local church, with the literature program, with the schools and seminaries, with other spiritual-social developments that mean the whole of the Christian life. Our job is to recognize the spiritual and cultural patterns that bear upon us as Christian broadcasters. Yet we should not compromise our message in any way to conform to these patterns. We should penetrate into these patterns to transform the souls of men with the message of our Living Lord.

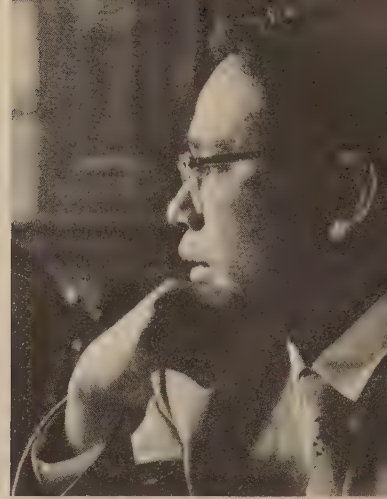


The word is

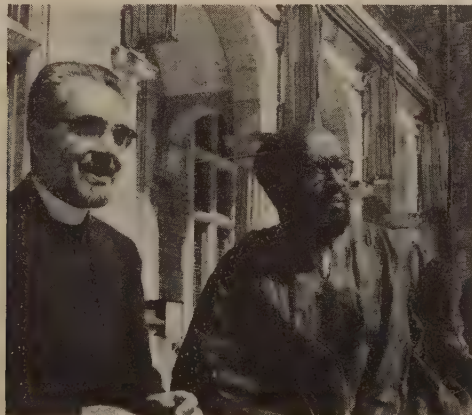
# "ECUMENICAL"



(Left to right): W. B. MEYBOOM, Hilversum, Netherlands  
L. GARRIDO ALDAMA, Lima, Peru  
C. F. ROSENSTIEHL, Strasbourg, France



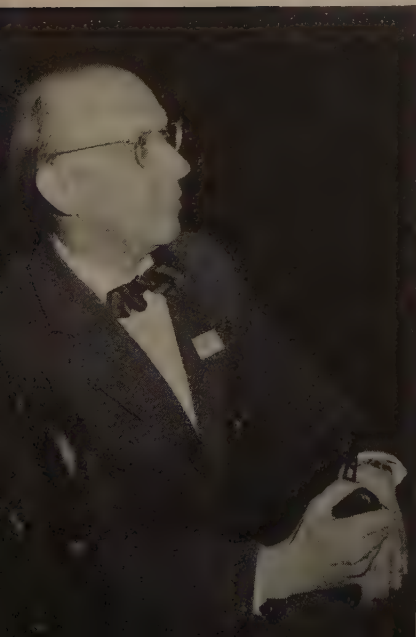
MATHEW OGAWA  
Tokyo, Japan



JOHN C. WYNN  
Philadelphia  
U.S.A.

(Left to right):  
METROPOLITAN JAMES  
Geneva, Switzerland  
YINKA OLUMIDE  
Lagos, Nigeria

More than one hundred  
delegates from nineteen  
countries assemble for  
policy-strategy planning.



G. P. CHARLES  
Rangoon, Burma





### NETWORK BROADCASTING:

# "A Window to the World"

SIG MICHELSON

.... Radio and television broadcasting in the United States is, as you know, privately owned, and managed for financial profit.

Because of the limited number of broadcast channels available, some governing body has been needed to allocate these channels, and to choose from among business groups who compete for the license to broadcast on a particular wave-length. In the early days of radio, the group that performed this function was a non-governmental, cooperative agency. For the last thirty years, however, licensing of stations has been a function of a government agency — now called the Federal Communications Commission. This body is empowered to authorize, or to license, broadcasting on a specified wave-length, at a particular place, during specified times, with specified power....

Now, a *network* is primarily a device for doing two things: (1) The network can produce on a national scale more costly programs — programs of higher quality and wider appeal than the individual stations can manage on their own account; and (2) the network can find national advertisers who, on a large scale, will sponsor — that is, pay for — these programs and for the cost of broadcasting them.

The CBS Television Network, for instance, is made up of five stations which the Columbia Broadcasting System owns, plus 183 stations within the United States owned by other private entrepreneurs independent of CBS. The CBS Radio Network owns six stations and is affiliated with 201 others. These individual stations — which are affiliated with the network by agreement — broadcast selected CBS Radio or CBS Television network programs. In order to pay the costs of network operations and, if possible, to return a

profit, the network keeps some of the money which sponsors or advertisers pay. The network also pays a specified percentage of the sponsor's total payment to the stations....

In all the United States there are more than 160,000,000 people, living in about 50,000,000 households. Of these 50,000,000 homes, some 80 per cent...now have television sets. And the CBS Television Network can broadcast to more than 99 per cent of them — to something more than 39,000,000 homes representing a potential audience generously exceeding 100,000,000 persons. As a matter of fact, some 100,000,000 persons are estimated to have seen the CBS Television original 90-minute musical play on March 31. This program was a musical version of the well-known fairy tale *Cinderella*.

#### In the Homes of the Land

Obviously, not all of the homes which can be reached by CBS Television are in New York City or Philadelphia or Washington. They are to be found throughout the land. In the heart of the South, for instance, in the largely rural state of Alabama, there are 800,000 homes; and 55 per cent of them have television sets. Out in our Middle West there is a state called South Dakota. It is located on the sparsely settled high plains, and people generally live far apart. Yet, in this state, in a county called Minnehaha, there are 25,700 households, and 82 per cent of them have television sets.

There used to be a joking remark among television program planners like this: "How will it sound to the little old lady in Dubuque?" Well, Dubuque is a city in the mid-western state of Iowa. It contains 20,000 households and more than 16,000 television sets — 80 per cent saturation.



Now, the people who own these sets — in Alabama and South Dakota and Iowa and New York — bought them because they found the programs entertaining and educational, or both. It was not only the wealthy who bought sets, but people of all economic and social classes. Why? Because television gave them a window to the world, a way to expand their horizons and enlarge their own experiences. Because the number and wealth and variety of programs brought into their homes an inexpensive and convenient source of entertainment, education, escape, information, art and — I must add — religion.

### News and Drama Programs

What kind of programs are broadcast? Lest you have the notion that all our sponsored programs are pure froth and frivolity, let me point out that, throughout each week, CBS News broadcasts more than 16 hours of straight news on CBS Radio and 6 hours on CBS Television. The facts and film are gathered from all over the world by a CBS News staff of 33 news correspondents and more than 80 news cameramen. All in all, the CBS News staff — which serves both radio and television — is made up of more than 400 full-time employees. No individual station and, I believe, no government-operated system can match such an effort or such a performance by such a staff.

During each week, CBS Television broadcasts four dramatic programs of one hour's duration or longer that constitute the most serious endeavor to use the art of human communication through the drama that is possible anywhere. Of course, not all such programs are written by men of genius like Goethe and Schiller or Shakespeare. Unfortunately, these men had no opportunity to write for television, and writers of similar talents are hard to find. But the quality of writing for such programs, the excellence of performance and production, the insights into human nature and contemporary society, will stand comparison with the legitimate theatre and drama as it now exists anywhere in the world....

### Documentaries and Features

In addition, both CBS Radio and CBS Television broadcast sponsored programs of a serious nature that place uncomfortable demands upon the audience. *See It Now*, on CBS Television, is a pictorial and verbal documentary analysis of critical areas in the contemporary world — from British politics, the Suez Canal and the status of Burma, to the role of the Vice-President or the Negro in the United States. We have recently

broadcast two one-hour programs in what we call prime evening time (time usually devoted to more popular entertainment) on the nature of the sun and solar energy, and on the functioning of the human heart and the circulatory system. Most impressive is the fact that these programs are broadcast not to thousands or hundreds of thousands of viewers but literally to tens of millions. As such, television is a cultural force in America which has no parallels in past history.

On the radio side, one hour of serious information (including news, discussion and education) is broadcast each night of the week on the CBS Radio network during prime evening hours. There is no time here to list all CBS Radio's cultural programs, but it is noteworthy that two of the country's most celebrated symphony orchestras — the New York Philharmonic and the Philadelphia Orchestra — broadcast regular weekly programs.

### Religious Themes Treated

I am impressed, too, by the increasing number of basically religious themes treated on our regular, commercially sponsored, dramatic programs. Perhaps I should not be impressed. After all, the basic dramatic themes are also religious themes — life and death, love and hate, justice and mercy, charity and greed, jealousy, alienation and reconciliation, sin and salvation....

In general, too, the moral tone of television in America, the standards of morality and behavior reflected in the television programs, is higher than that of any other medium of communication, higher indeed than it is in actual life. What I am saying is that, while many network programs are planned so as to attract a wide audience, by no means can all of them be dismissed as trivial or inconsequential. Precisely the same statement can be made for radio in America.

Of course, there is much trite drama, escapist material, comedy, farce and mystery, which has no objective other than to entertain. But many of our commercial programs are intellectually and culturally worthwhile. More than that, they serve a genuine educational purpose. In addition, each network takes some of its profits to produce programs of an even more demanding nature — purely educational or religious in style and intent — programs which are scheduled whether or not there is the remotest prospect of sale to a sponsor....

It is a simple fact that these programs are not as "popular" as sheer entertainment programs. I do not know the nature of the





SIG

MICHELSON

*Vice-President, in charge of News and Public Affairs -- the Columbia Broadcasting System.*

public in Europe; but, in America, more people at any one time will choose to be entertained than choose to be educated. The tired laborer home from work chooses to be amused more often than he chooses to be trained. The housewife and mother chooses more often to escape from reality temporarily than to grapple with it. You will notice that I have said this choice is made "more often" -- but not *always*...

Now, the question put to me is really this: "Why does a great network broadcast such programs of a serious nature at all?" Why do we expend money and effort on serious programs when we know in advance that audiences will be relatively limited, in terms of the big entertainment shows, and that there will be no prospect of profit or even of any return of the money expended?

### Let's Look at America

To answer this question let me say something about America.

I am assuming that the United States, being a country of paradoxes, is a little difficult for a visitor to understand. In fact, we Americans have been trying to figure ourselves out for a good many years -- without any satisfying results....

I am no cultural anthropologist, but I believe it can be said that ours in America is a more completely ambivalent culture than exists elsewhere in the West. In many areas of human thought and action, we in America readily hold to almost mutually exclusive ideals or goals or modes of action. The fact that ideals may be contradictory does not seem to bother us. We hold them at the same time. There is no guidepost or fence to mark where one leaves off and the other begins. In practice, opposite ideals remain in a

state of uneasy balance. There is no sure, no permanent relationship save that of flux.

Let me give an example. We believe in both cooperation and competition. So do we all, more or less. But I have the uneasy feeling that, because of the emphasis upon competition in American culture, the alien observer may overlook the basic and traditional element of cooperation in our society. The ordinary American child is instructed at home, in the school and in church to love and respect and be kind and helpful to his fellow man. Meanwhile, at play and at work he is taught to admire those fierce competitors who achieve success -- not necessarily at the expense of others but, at least, by thinking first of their own problems and only secondly about their neighbor's....

### What Do We Have?

Americans are both materialists and idealists. We are at one time goldseekers and earnest religionists....We have millionaires -- and Billy Graham. We have a high ratio of church members to total population. Three out of every five Americans are affiliated with a church or synagogue. We have temperance laws and sumptuary legislation. At the same time, we have an uncomfortably high incidence of crime, delinquency and alcoholism. We are prosperous, gadget-inventing, mechanically-minded, labor-saving, comfort-loving, materialistic. At the same time, we are moralistic, charitable, church-going, God-fearing, missionary-minded, and neighbor-loving and idealistic.

Just as a matter of good business no one who deals with the American public can ignore all these facets of the American people. Very few American businessmen would choose to do so as a matter of conscience. This brings up a final paradox. We believe in free enterprise, but we also believe in the citizen's responsibility for the public weal, the general welfare....Our free competitive enterprise system is based upon money rewards; at the same time, it is tempered with a sense of social responsibility....

It is in this milieu of a highly ambivalent culture that American radio and television networks exist. Boldly stated, what this means in the area of broadcasting is that privately owned broadcasting stations, run for a profit, are managed by people who have a sense of responsibility to society, a sense of obligation to the people whom they serve -- and that these people are basically idealistic, moralistic and religious. This being the case, no network (and no independent station that I know of) fails to broad-



cast some programs that are clearly of a religious nature....There is no specific requirement that they must do so. They do not stand to gain financially. But they do it anyway — at considerable expense in both effort and money.

### Meeting Competition

My friends among the officials of organized religion in America sometimes complain that we do not broadcast enough religion. But I am proud of the fact that, when we present a religious program on CBS Television — if we present, for instance, the most outstanding clergyman in the world — then, some 100,000,000 people before some 40,000,000 television sets could watch him and hear him if they chose. If they do not choose to watch, neither I nor any of my fellow broadcasters would want to *make* them watch, or to leave them no other choice.

This means that religious programs on American television must compete for the potential television audience. They must compete with other programs — secular or religious — on other stations; with the various drives and attractions that characterize American home life — household chores, reading and music, the cinema, church and civic activities, family picnics, automobile rides, games and sports. In radio the competition in many respects is even more fierce since there are so many more stations.

So we arrive at the question: How can a network religious program compete with all of the variegated other forms of programming on the air?....

### Showmanship and Religion

We try to start, at least, with the basic idea that broadcasting should be used for what it is — a medium for reaching tremendous numbers of persons. And we assume that it is a waste of the mass audience potential of broadcasting to transmit programs only to a small, sympathetic, minority audience while being unconcerned with the attractiveness or the palatability of the various programs to other listeners.

The clergyman who is a preacher normally gets a chance to perform only for those who have some notion of what he is talking about (and some disposition to listen) or they would not have come to church to hear him in the first place. He has a sympathetic audience; and he gears his message and his *show* (if I may speak of the church's liturgy in so irreverent a fashion), to the sanctuary. He speaks to people in a large auditorium who

are already prepared psychologically for what he has to say. Therefore, we constantly remind churchmen that broadcasting — even religious broadcasting — is neither church nor church service, neither sanctuary nor Sunday School. Radio and television are a communication on a *mass level*. They are, in a sense, *showmanship*. They involve telling a vast and indifferent audience things it did not especially want to hear.

This is no easy task. It is not easy to blend showmanship and religion, to exploit show business for the business of the Church ....

In America the professional broadcasters and the church leaders have found no simple answers, no easy formulas. I think we mutually agree that we need experimentation, imagination, ideas. And we can agree, too, I think, that the goal of religious broadcasting is to supplement through radio and television those values which formal religion provides; and to try to do this with excellent programs, meaningful to our times and to our audiences, thoughtfully planned, sensitively produced — programs that will stir up and nurture the noble impulses, the high ideals and the religious convictions that are the most precious features of our Christian heritage.

### There Are Basic Requirements

Even though I can't write the fool-proof formula for large audiences, I think I can lay down some basic requirements for any effective religious programming.

First, of course, there must be the will and the desire on the part of radio and television management to provide religious programs, or programs which serve religious ends. In America we have evidence that such a will and desire exist. Secondly, we need a healthy and sound financial structure. Only this can provide the necessary time and the financial support required to make the best use of technical equipment and creative personnel. Thirdly, the technical facilities must be there — adequate studio space, cameras, consoles, monitors, special effects, film equipment, rehearsal halls, storage space, carpenters and carpenter shops, sets, costumes, lights — and the technicians to make it all work.

Fourth (and very important), there must be creative personnel — producers, directors, writers, scenic designers, actors — men and women of talent and imagination and sensitivity, who can apply their energies to religious programs with conviction and dedi-



cation. Finally, this personnel must be free of all unnecessary restraints — free of restraints and restrictions whether imposed by governments or management, by church synods or religious committees, by councils or bureaucracies; free enough so that they may apply their own best skills and initiative and judgment to the planning and presentation of the best programs possible....

There is one other observation that I should like to make — an observation that I believe to be of great importance in creating the best possible religious programs. This observation relates to the position of the net work on the program schedule. If financial support, creative personnel and facilities are keys to good broadcasting, then it stands to reason that the network with its greater resources in all these commodities can provide programs on a broader scope than the local station. And it is precisely this which we believe is happening in America.

However, if networks are to utilize their resources to the limits of their capacities, it stands to reason that the churches, too, must contribute to successful programming. I hate to be presumptuous, but it strikes me that there are certain things that the churches can do which, I believe, they are not now doing with the energy and understanding that could be expected.

### Responsibilities of the Churches

First, I think that the churches (in America, at least) should realize more than they appear to realize that the structure of competitive programming, which lies at the heart of the American free-enterprise system of broadcasting, has been the major factor in creating those enormous American radio and television audiences they want to reach. Consequently, I should hope that religious leaders would want to support this structure, rather than (as they sometimes do) pay pious tribute and at the same time lend support to attitudes inimical to it. And they should understand, more than they seem to understand, the requirements of the system. Yet they will often propose and strenuously support programming policies which, if followed very far, would destroy that large audience which is now available to them.

The churches can also, far more than hitherto, encourage professional workers in radio and television to turn their talents, their skills and creative enterprise to the demands of religious programming. In practical terms, this means more understanding of the television medium, and more money — so that more care and skill and imagination are

devoted to the preparation of programs in which the churches are interested. There could, and there *should* be developed a vast reservoir of creative talent that could be applied to religious television, to the arts and all the avenues for the expression of religious truth.

### Further Obligations

A third obligation of the churches in the field of religious broadcasting is to give more encouragement and support to the television professionals who are already working at the station and network level — backing their efforts, encouraging their experimentation, making more readily available to them the best theological advice and counsel. It is a source of frequent dismay to these professionals to find the clergy and church people concerned with religious television more interested in acting the rôle of producers and directors themselves than in providing religious leadership to the creative lay workers already in the field.

Fourth, I suggest that the churches could do more — much more — to stimulate the interest of their own members and the public at large in religious television programming....I think that church groups could work harder than they do to subordinate selfish self-promotion and petty empire-building within their own bureaucracies. They could do more to encourage *all* good religious programs — *whatever their origin*. Even with this limitation, the churches could do more than they do toward advertising and publicizing and promoting their own programs.

### And a Final One

Finally, the churches can do much in a constructive way to encourage those serious programs in the regular broadcast schedule which — while not strictly religious — nonetheless deal with the problems and the issues with which the Church is most concerned.

There are many programs of drama and music which Christian leaders should encourage, publicize and applaud. Open and vocal support of television's best is the surest way to see that *best* repeated and improved upon. This is a responsibility which American churches are beginning to recognize; and it is true that some limited efforts are being made. Much greater effort could be expended. I know that this would be a labor of love; but, if one can ever expect this kind of labor, one could certainly expect it from the Church....





## THE CHURCH-OWNED STATION:

### A Voice of

# CHRISTIAN BROTHERHOOD

## Henry Mack

.... The church-owned radio station carries on its varied ministry and enters many doorways otherwise shut to the Gospel. What, then, are the problems and opportunities of such a ministry? This question we shall discuss in the light of one such broadcasting project — Station DYSR (DYB-4 and DYH-4), Dumaguete City, Republic of the Philippines.

This station has good "family connections." Projected by RAVEMOCO (Radio, Visual Education and Mass Communication Committee of the Division of Foreign Missions of the National Council of Churches of Christ in the United States of America), it carries to the people of its audiences the plan and prayers and financial support of the churches of the United States. Since this effort is directed through the Philippine Federation of Christian Churches, and the studios are on the campus of Silliman University, whose co-operation relates us closely to the United Church of Christ, we are the official voice of the major denominations of the Evangelical Church in the Philippines.

DYSR is on the air ten hours a day and fourteen hours on Sunday. Its small transmitters carry a thousand watts on the broadcast band and two hundred and fifty watts on two short wave bands. While this gives a rather limited range, a new five thousand watt broadcast transmitter and an increase of one of the short wave transmitters to one thousand will begin the active implementation of our plan to cover all the Philippines. Beyond this is the hope for a ten kilowatt short wave transmitter for South East Asia...

### Religious Pattern of Country

Religiously, the Philippines has four centuries of Spanish Catholic domination, with an evangelical history of fifty years. The Roman Catholic majority is about eighty per cent, with four or five per cent each for Filipino Catholic, Evangelical, Moro (Mohammedan), so-called Pagan Tribes and miscellaneous groups. The evangelical denomina-

tions are still struggling towards united work, several having merged in the United Church of Christ, and this body again having merged in a looser Philippine Federation of Christian Churches. The fifty years of democracy have produced a liberal Catholicism which remembers still the abuses of the old Spanish Friars, and so leaves the door well open for the evangelical faith. The desire for freedom of thought and government is ready to fight oppression and abuses from any source....

One cannot contemplate the potential of broadcasting, and seek to relate it to the many attempts of the Church to put it to good use, without very quickly coming to a host of questions. What aims, what objectives, what basic philosophy will give adequate direction? When this potential is considered in relation to what has been thought of as a "missionary" country, and where mission churches are becoming indigenous national churches, and where the modern religious substitutes of communism and nationalism are relatively strong, questions such as these are even more pertinent.

One answer is the immediate, direct and full-time concentration on the evangelistic or "gospel" message. Here, music is mainly religious, with hymns tending in the direction of gospel songs. The news is interlaced with the "good news," through quotes or scripture verses. There are many and repeated calls for belief, and the whole tenor is strongly and somewhat narrowly evangelistic. With this approach is often the tendency to dogmatic doctrine and the questionable psychology of a cut-and-dried theology....

Here is commendable zeal. Those who react do so strongly, and with vivid testimony. While we may debate various points in the doctrinal positions held by such groups, there is no doubt that Jesus Christ as a Saviour for sinful mankind is preached. Our disagreement builds more on the problem of psychology and "good radio."



## We Consider Programming Approach

What then is our answer to these questions, and our approach? First, we should make clear that our dominating purpose is the propagation of the Christian faith in a positive, non-contentious witness to the *whole man*. And then, secondly, we must make the setting of this purpose a wealth of educational, cultural and service programs. In the interest of securing a good listening audience and of holding this audience, and of making the station a "family" station with something for all members individually and together, we may make the second emphasis comprise sixty to seventy per cent of our programming. It will be from the vantage point of a Christian philosophy of life and will set the stage so that our primary purpose will come to focus at key points and in a natural way.

The approach, in more detail, ministers to the whole man with a well-rounded scope of human interest. There will be cultural programming that aims to develop and raise tastes in music, drama and literature — even as it appears bent on good entertainment. There will be public service programming that deals with hygiene, farming, family life, community projects, information for good citizenship. There will be a strong emphasis on news and editorials that seek to meet the best standards of reporting while reflecting a Christian viewpoint. That which seems purely entertaining will also aim at rounding out listening patterns and demonstrating that excellent entertainment and enjoyment can come in a clean, moral way.

With this background, we have a normal opening for the worship service, morning and evening prayer periods, hymn singing — which at their key points effectively fill the spiritual dimension of life.

## Consideration of Focal Centers

There is a more educational, perhaps somewhat academic, process involved in clarifying aims and objectives. Most radio station broadcasting is in danger of being built to meet the pressures of daily demand, and surely commercial broadcasting is concerned with indexes of quantity listening. The purposive broadcast of a church-owned radio station moves in another direction, sometimes in another dimension. How then shall we go about determining what we shall broadcast? How shall we effectively cut out overlapping or underlapping of purposes?

The immediate process involved could be outlined as follows:

First, a careful listing of broad aims which touch program areas reveal these focal centers — Jesus Christ, the Bible and the Church, abundant life, Philippine life and institutions, vocations, news, world brotherhood, family life, music, entertainment, the Philippine Federation of Christian Churches, other religious and social and governmental groups and institutions, our own staff.

Now, each focal center must be properly phrased as an objective. Following this comes the analysis of each objective into its component and detailed parts. The proper balances between objectives are ideally related to the current situation. Yardsticks are then developed to measure the strength and weakness of each objective in the total program. There is next the building of program units to carry out these objectives. Finally, the educational approach must be integrated into the on-going and more practical approach of the established program of broadcasts....

## There Are Financial Problems

Being a non-commercial enterprise, the church-owned radio station has its own distinctive financial problems. In our case the initiative was denominational, but became interdenominational in its launching....The major financial backing comes to Station DYSR through the Philippine Federation of Christian Churches, which in turn receives it from RAVEMCCO in the United States. The original investment of approximately one hundred thousand pesos (50,000 dollars) provided the equipment and built the studios. Since then, the budget has grown until it now runs about fifty thousand pesos (25 to 27,000 dollars) a year....Beyond this, the station itself is seeking to build up support through local contributions and gifts.

Funds for the work of the station must come through approved channels. That is, our budget is worked out in detail and presented to the Audio-Visual Commission of the Philippine Federation of Christian Churches over a year in advance. For example, we were actually asking for the 1958 budget while it was still 1956, and before we had received word as to the acceptance of our budget for 1957. The Commission passes the budget on to the Federation, which in turn passes it on to RAVEMCCO in New York....The soliciting of funds within denominations is carefully guarded. As a rule, no extra appeals can be made to member churches outside, or over and beyond the accepted RAVEMCCO quota.

Within the Philippines we are also asked to follow channels. Since the Federation re-



ceives some three per cent from its member denomination's budgets, and we are a department of the Federation, the door for further asking is largely shut....

The resultant problem is thus clearly apparent. Radio, a relative newcomer to *Church Financing*, finds many church bodies very careful, slow, or unwilling to open the door to a direct appeal for money for its work (beyond their yearly denominational commitments). In at least some of the major denominations, no money given outside the larger denominational commitments can be counted towards denominational missionary giving goals by a local church. Missionaries, in turn, are requested not to ask for money outside the above prescribed channels. Younger churches on so-called "mission" fields are even less ready to support radio, are even less able to raise such money, since they have many more immediate needs and interests....

As against this, we face the challenge of heavily financed radio projects by the "free lance" or "faith" type of missions. These groups are more or less independent and autonomous. They are free to appeal for their support to anyone who will listen, crossing all denominational lines in their appeal and frequently receiving strong support from our own denominational members whom we cannot approach. They are under no necessity of following channels of asking.

### Isolation Is Another One

Another problem is the higher cost of a somewhat isolated missionary radio effort. We are separated by distance from sources of expert engineering, so we must have a more adequate engineering staff. We must deal with heavy and shifting customs duties. There are few well-developed utilities in the immediate area of DYSR. Throughout a share of our primary listening area, electricity is unavailable or locally produced from sunset to dawn only. To build a listening audience, there must be pre-tuned receivers available for placement. Much of our equipment comes from another country, and that adds shipping costs and government regulations....

These suggest a few of the financial problems to be faced and overcome in this type of non-commercial venture — the church-owned radio station on the mission field.

Now comes the problem of program building. There are a number of elements entering into this problem. In practice, we start with two or three persons who have had some advanced training in radio work. These must

train, in the Philippines, all assistants, both for programming and for the handling of control room equipment. There are, to our knowledge, no schools in programming — or very many college courses in this field....

Well-financed commercial stations can import experts for consultation or training periods. Missionaries are expected to show willingness and ability in any of a great many fields, including radio. The administrative director of DYSR finds a unique challenge in facing intriguing problems for which his training is limited, in which there are few precedents to be followed or broken, and which are to be solved with substitute materials produced locally. We have even covered a studio ceiling with egg separators!

### Foreign Programs Seldom Usable

Ready-made programs from other countries must be carefully adapted, if indeed they are ever usable. They can be too close to the viewpoint and interests and idiom of their source of origin. They can reflect too great a religious sophistication. Even an English-speaking country like the Philippines must become used to the imported speaker before he becomes intelligible. These suggest some of the problems. What, then, are the answers?

A few can be listed. The resources of an established Christian university such as Silliman is in itself a tremendous backing. Over a period of years the more capable staff members can be sent abroad for specialized training. Selected leaders can be imported for short terms of intensive teaching. Slowly, there grows up a station library where the best of much programming is stockpiled, and with an outstanding collection of records. Good dramatic scripts for rewriting and adapting can be secured. To this is added the possibilities of cooperative programming. DYSR has program units prepared by our related church-member groups. We have Chinese program units in the Amoy dialect prepared by Christian laymen and missionaries. As we expand into Southeast Asia, we may expect further program cooperation....

### Distribution of Listeners

The Philippines has a relatively small population (about twenty million) spread over some seven thousand islands, which run in a north and south direction for about twelve hundred miles. Since the war, air transportation has taken over with the better class of travelers, the rest going by inter-island boats. To a fair extent, the major cities

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# INTERNATIONAL CONFERENCE

# Christian

Thursday, April 25

*Presiding:* **THE REV. W. BURTON MARTIN**  
(New York City, U.S.A.)  
Co-Chairman, WCCB

*Afternoon*

2:00 - Opening Worship:  
2:15

**DR. FARID AUDEH**, Conference Chaplain  
(Beirut, Lebanon), President of the  
Supreme Council of Protestant Churches  
of Syria-Lebanon.

2:15 - Welcome to Frankfurt:  
2:25

**DR. MARTIN NIEMOELLER** (Wiesbaden,  
Germany), President of the Evangelical  
Church of Hessen-Nassau.

2:25 - Keynote Address:  
3:00

**DR. S. FRANKLIN MACK** (New York City)  
Executive Secretary, the Broadcast-  
ing and Film Commission, NCCUSA.

3:00 - Conference Introductions (By Area Rep-  
3:20 resentatives of WCCB).

3:20 - Conference Patterns and Objectives:  
3:45

**THE REV. H. W. VON MEYENN** (Bethel,  
Germany), Head of the Church Radio  
Center, Bethel-Bielefeld.

3:45 - Announcements:  
4:00

**DS. NICOLAAS VAN GELDER** (Utrecht,  
Netherlands), Acting Editor-in-Chief  
of "The Christian Broadcaster."

6:00 Government Reception at Cloister Eber-  
bach (Rheingau) — by the Minister-  
President of Land Hessen.

Friday, April 26

*Presiding:* **DR. G. P. CHARLES**  
(Rangoon, Burma)  
WCCB Representative (Asia)

*Morning*

9:15 - *Religious and Cultural Patterns in*  
10:45 *Asia Bearing on Christian Broadcasting:*

**MR. MATHEW OGAWA** (Tokyo, Japan)  
Director of the Audio-Visual Aids  
Committee, the NCC of Japan.

**DR. JAMES McELDOWNY** (Jabalpur,  
India), Director of the Radio Com-  
mission, the NCC of India.

11:00 - *The Christian Broadcaster and Social*  
12:00 *and Political Issues:*

**THE VERY REV. JAMES A. PIKE** (New  
York City), Dean of the Cathedral of  
St. John the Divine.

*Afternoon*

4:00 - *Radio/TV for the Laboring Man:*  
5:00

**MR. KLAUS VON BISMARCK** (Villigst,  
Germany), Head of Social and Indus-  
trial Liaison of the Evangelical  
Church of Westphalia.

5:00 - *Radio/TV for the Professional:*  
6:00

**MR. EDWARD STANLEY** (New York City),  
Manager of Public Service Programs,  
the National Broadcasting Company.

Saturday, April 27

*Presiding:* **THE REV. C. F. ROSENSTIEHL**  
(Strasbourg, France)  
WCCB Representative  
(Europe)

*Morning*

9:15 - *Religious and Cultural Patterns in Eur-*  
10:45 *ope Bearing on Christian Broadcasting:*

**THE REV. ROY MCKAY** (London, England)  
Head of the Department of Religious  
Broadcasting, the British Broadcast-  
ing Corporation.

**DR. MARTIN NIEMOELLER** (Wiesbaden,  
Germany), President of the Evangeli-  
cal Church of Hessen-Nassau.

11:00 - *Broadcast Training for the Christian*  
12:00 *Radio/TV Leader:*

**DR. L. GARRIDO ALDAMA** (Lima, Peru),  
Secretary of Audio-Visual Aids, Com-  
mittee on Cooperation for Latin  
America, NCCUSA.

*Afternoon*

4:00 - *Radio/TV for Young People:*  
5:00

**DR. J. C. WYNN** (Philadelphia, Penn-  
sylvania), Director of Family Educa-  
tion Research, Board of Christian  
Education, Presbyterian U.S.A.

5:00 - *Radio/TV for the Family:*  
6:00

**DR. MANFRED MUELLER** (Stuttgart,  
Germany), Head of Youth Work for the  
Evangelical Church of Germany.



# roadcasting

Cronberg Castle, Frankfurt, Germany

April 25 — May 1, 1957

Sunday, April 28

*Presiding:* DR. FARID AUDEH  
(Beirut, Lebanon)  
WCCB Representative  
(The Near East)

## Morning

10:00 - Worship Service: Protestant Church of  
11:00 Koenigstein/Taunus — DR. HERMANN GER-  
BER, Pastor.

12:00 Church Reception: *Kirchenpraesident*  
and *Kirchenleitung* of the Evangelical  
Church of Hessen-Nassau.

## Afternoon

4:00 - *Religious and Cultural Patterns in*  
5:30 *Africa and Australia Bearing on Chris-  
tian Broadcasting:*

DR. YINKA OLUMIDE (Lagos, Nigeria),  
Director of Religious Broadcasting,  
the Nigerian Broadcasting Service.

THE REV. KENNETH HENDERSON (Sydney,  
Australia), Former WCCB Area Repre-  
sentative. (Paper Read.)

5:30 - *Radio/TV for the Music Lover:*  
6:00

MR. BEN WILBUR (New York City),  
Director of Radio, the Broadcasting  
and Film Commission, NCCUSA.

## Evening

8:00 - *Network Programming and Religion:*  
8:45

MR. SIG MICHELSON (New York City),  
Vice-President in charge of News and  
Public Affairs, the Columbia Broad-  
casting System.

Monday, April 29

*Presiding:* DR. CLAYTON T. GRISWOLD  
(New York City)  
WCCB Representative  
(North America)

## Morning

9:15 - *Religious and Cultural Patterns in*  
10:45 *North America Bearing on Christian  
Broadcasting:*

DR. JAMES W. KENNEDY (New York City)  
Representative Department of Infor-  
mation, World Council of Churches;  
Rector, Church of the Ascension.

BISHOP DONALD TIPPETT (San Francisco  
California), Former Chairman, Board  
of Managers, Broadcasting and Film  
Commission, NCCUSA.

11:00 - *The Church-Owned Radio Station:*  
12:00 DR. HENRY MACK (Dumaguete City,  
Philippines), Administrative Direc-  
tor, Radio Station DYSR.

## Afternoon

4:00 - *Radio/TV for the Rural Listener:*  
5:00

MR. JOSEPH ROVAN (Paris, France),  
Culture et Télévision.

5:00 - *Radio/TV for the Housewife:*  
6:00

MRS. HOBART BROWN (Akron, Ohio),  
Local Broadcaster for "Church Women"  
on Station WAKR.

Tuesday, April 30

*Presiding:* DR. L. GARRIDO ALDAMA  
(Lima, Peru)  
WCCB Representative  
(Latin America)

## Morning

9:15 - *Religious and Cultural Patterns in*  
10:45 *Latin America and the Near East Bearing  
on Christian Broadcasting:*

THE REV. ROBERT REMINGTON (San Jose,  
Costa Rica), Director of the Pan-  
american Christian Network.

THE REV. HAROLD FISHER (Beirut,  
Lebanon), Chairman, Radio/Audio-  
Visual Commission, the Near East  
Christian Council.

11:00 - *Program Evaluation Through Listener*  
12:00 *Survey and Research:*

DR. WILLIAM MILLARD (Pelham Manor,  
New York), Director, Millard Re-  
search Associates.

## Afternoon

4:00 - *Program Promotion and Follow-Up:*  
5:00

THE REV. OTTO DeCAMP (Seoul, Korea),  
Administrative Director, Radio Sta-  
tion HLKY.

THE REV. HERMANN A. PARLI (Lugano,  
Switzerland), Director of "Radio  
Risveglio."

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are linked by short wave radio, and the larger cities may have both telephone systems and long distance radio telephone. However, on the whole, inter-island communication is slow and limited. While the government is making some effort to place radio receivers in cities and towns (usually placed in the town plaza and tuned to the nearest commercial station), until recently all owners of receivers had to pay a yearly license fee. Few, if any, national survey organizations or rating systems for radio exist, except in the two or three largest cities. Such are private ventures made by commercial stations....

Outside of air mail between cities with airports, mail is costly and slow. The average listener is not a letter writer. It has been said that, in a country like the United States, twenty-five fan letters indicate one good listener — whereas, in the Philippines, one fan letter indicates twenty-five good listeners....

The above, in brief form, is an outline of some of the major problems of a church-owned radio station in our part of the world.

Many other problems could be added. This is a day of strong and growing nationalism. People who have been held back for centuries will no longer be held back. They are no longer "natives." They are "nationals" or "citizens." They are eager for all the latest machines and luxuries. They want to own and to run them; and they want no strings attached, even when they cannot afford the price. They are extremely sensitive and will brook little criticism. Often they are tired of "alien" leadership, or ownership.

Into this boiling caldron, and through DYSR, we are seeking to develop a "Voice of Christian Brotherhood." We are shaping a tool that can pierce shut doors. We are uniting in a cooperative fellowship of leadership and work. We are helping to shape patterns and form listening habits. In some areas we are the forefront of culture and improved tastes. Frequently, we are the lone voice of the Christian Gospel in a clatter of commercialism and atheistic propaganda. We are an arm of unlimited possibilities for the Christian Church, begging for that Church to use us to the full. We can be, in very fact, "the Air Force of the Christian Gospel."

## Sunday Morning, April 28

Conference delegates attend the  
Protestant Church of Koenigstein/  
Taunus, not far from Kronberg



*Following the service, delegates meet local church leaders at a reception given by the President and the various ruling representatives of the Evangelical Church of Hessen-Nassau.*



DR. HERMANN GERBER  
Pastor





# Program Evaluation through LISTENER SURVEY AND RESEARCH

William Millard

There are four factors in the process we call "mass communication" which must be taken into consideration in all communications research. One is that of the *audience*; a second relates to the *medium* (or media); a third pertains to what is carried by the medium — which, for the moment, we shall call the *message*; and the fourth (dependent upon the other three) is that of *effects*. Variations in the audience reached, or in the choice of medium, or in the message, can bring about changes in the effects achieved by the communication.

Each of these four elements or aspects of the communications process represents a separate area of research. But the first three factors are sometimes inter-related also, so that the relationship between them provides a further area for investigation. For example, choice of a given medium of mass communication usually means that a certain kind of audience will be available, which might not be were another medium used.<sup>1</sup>

Now, what are the characteristics of these four parts of the communications process which are of importance to the research analyst?

Answering this question will provide perspective on the research field as a whole. It will give a kind of map of the areas in which research is possible. If for practical reasons it is desired to study one area and omit others for the moment, then what is being done will be more clearly understood. In other words, by having a clear purview of the areas in which research can be done, we can more clearly see the specific contributions which any given study makes, and the way in which it fits into the over-all schema.

## THE AUDIENCE

There are three types of audience characteristics which influence reaction to a message carried by one or more of the mass media. Firstly, audience groups may be defined in terms of viewpoints on life. This would include consideration of attitudes, or opinions and beliefs. Whether a person is "entertainment-minded" or not,<sup>2</sup> or inclined to feel a loyalty to one political party,<sup>3</sup> or devoutly religious,<sup>4</sup> or is in transition from a "traditional" to a "modern" viewpoint,<sup>5</sup> have all been used (with many others) as criteria for sub-dividing the population into audience groups in various studies of the communications process.

Secondly, within a given national culture the objectively determinable characteristics of people may be used as a basis for sorting them into audience sub-groups. Sex, age and education of the respondent are factors which are customarily taken into account. Social roles played also constitute examples of this type of characteristic. For example, young mothers made up one sub-group, whereas older unmarried females constituted quite a different sub-audience in an interesting study of response to a radio program on child care.<sup>6</sup>

Thirdly, the larger social or cultural group in which the individual exists is a basis for sub-division. For example, Arabs and Americans may be similar in terms of the first two types of characteristics, but because of differences in cultural background may still represent different "audiences." A

(NOTE: For footnote references, see page 49)



group of religiously concerned fathers of teen-age children in a Western culture might not react to the same communication (e.g., a Hollywood movie) in the same way as a similar group of fathers in the Middle or Far East, since culturally prescribed role requirements in one place are different from those in another area.<sup>1</sup> ....

Research on the consequences or effects of mass communication takes into consideration the differences in groups — the simple fact that there is no mass audience, but many, many sub-audiences.

A highly critical factor in determining the advisability of using a mass medium is whether it is in fact reaching enough of an audience to warrant the cost and effort of production. Men experienced in the broadcasting field in the United States rely upon "cost per thousand" figures as one factor in making programming decisions. But to calculate costs accurately requires information on the size of audience reached per broadcast, or cumulatively over a period of time....

## DIFFERENCES IN MASS MEDIA

There are certain ways in which the various mass media differ from one another.

One type of characteristic is *availability* of audience to the medium. Availability is sometimes a function of geographical location (there are fewer movie houses in rural areas); sometimes of economics (TV sets are relatively expensive by comparison with radios); and sometimes of other factors — as, for example, social habits (men are usually at work during the daytime and not available as a broadcast audience). Another way in which media differ is in terms of *what they usually carry*; the expectations which consequently are normally aroused in audiences when exposure to the medium is anticipated; and the functions (escape, instruction, etc.) which are usually served....The usual standards of production employed in a medium probably serve as a yardstick of comparison for the various items carried by the medium, although the author knows of no full-scale study which has documented this. The implication is an important one. It is that productions of considerable intrinsic worth — but which are amateurishly done — may be judged less worth seeking out than run-of-the-mill content effectively produced.

A third way in which media differ is in terms of the *characteristics inherent in each medium*. For example, print has the characteristic of allowing the reader to set his own pace of exposure, and, if desired, he may

review what has gone before. The broadcast media set their own pace. On the other hand, radio and television have an immediacy which books, newspapers or magazines do not share in such degree. Film and television make possible a visual presentation, which radio does not. Because of the impression of reality lent by the presence of both audio and video, films are supposed by some observers to have a greater ability to be accepted as real and believable than print or radio.

A fourth way in which the media differ is in *accessibility to would-be-users*. The cost of television programming, for example, is considerably greater than the cost of radio broadcasting, and a limited budget may keep an organization from using TV. Also, in some parts of the world, radio and television are government monopolies, and are less accessible to users than in other lands. In some areas the newspapers are so dedicated to partisan politics that their columns are monopolized by adherents to the paper's policy....

## THE MESSAGE

Up to this point the term "message" has been used to signify all that is carried by a given medium. The "message" as a whole we shall define as consisting of three elements. One of these is the idea or basic thought (or thoughts) — which we shall call "content." A second consists of the person or persons speaking or writing, to be called the "presenter." The third is "style."....

### 1. The Content

The content of a communication is defined to mean, in its broadest sense, the point or theme which the presenter is trying to make clear to his audience. In a narrower sense, content consists of the ideas expressed sentence by sentence, or picture by picture (during the presentation) in support of the broader theme. There are a number of criteria by which content may be judged — such as its truth or accuracy, how old or how new and original the ideas are, etc. A criterion which may also be meaningfully applied in communications research is that of *degree of relevance* to the interests of specific sub-audiences. For example, a television program showing the sundry activities elderly couples may participate in following retirement of the husband from business would be of little relevance to the interests of teen-agers.

### 2. The Presenter

The person or persons who appear on film or on the television screen, or whose voices



are heard, or those who are expressing themselves in print, are "presenters." Sometimes, in print, no individual presenter is featured at all, just as in the broadcast media sometimes an unidentified voice presents the verbal message. Again, there are a number of criteria by which an audience may judge a presenter, as they judge other persons in daily life. These include degree of personal liking felt for the individual, appraisal of how physically attractive he or she is, etc.

But there are two criteria in particular to which attention should be drawn which are applicable to presenters on the mass media. One of these is the judgment as to how similar to members of the audience the presenter is. Such a judgment deals with what we call "projectibility." Sometimes this is based on similarity in age and sex, sometimes on similarity in outlook, and (in drama programs) sometimes on similarity of problems....

The second criterion to be mentioned as particularly applicable in the case of reaction to mass communications is the *role* played by the presenter. For example, a "commercial announcer" is generally understood to have been hired to speak for the sponsor. If the same person were a member of the studio audience and were interviewed, it is likely that what he had to say would be interpreted in a different way from that which he says when it is known he is being paid to speak....

### 3. The Style

Use of humor, musical background to set a mood, pleasantness of facial expression or use of animated cartoons, are all devices which help set the "style" of presentation. Drama is one style of presentation, by this definition, and a speech or a panel discussion is another. Whether a message is clear or not is a matter of style. The speed of speech, or choice of language, are — by this definition — other factors affecting style. Style is more likely to determine the emotional appeal of a presentation — as contrasted with the selection and the organization of ideas, which is more a matter of "content."....

## MESSAGE EFFECTS

The effects of a message presented through a medium of mass communication may be said to fall into two broad categories. The first of these is *stimulation of an appetite* for more of the same communications fare. The second is *to change beliefs and opinions*, or attitudes. Correspondingly, lack of effect could take either the form of lack of

interest in similar communications, or a lack of change in belief or attitude.

The first type of "effect" may be short term — illustrated by the case of a casual listener to a radio program, who has happened to tune in while roaming the dial and stays with the new program to its end. Or it may be long term, reflected in a willingness to seek out the same type of program week after week in the future. The second type of "effect" may likewise be short term or long term. Opinion changed as a consequence of exposure may be temporary. On the other hand, opinion with respect to some subject may be changed more permanently.<sup>1</sup>

The first type of effect is an important one from the point of view of an interest in mass communication, particularly in those nations where the audience must volunteer to listen. The development of a deep interest in any subject and the acquisition of knowledge about the matter require exposure to communications over a period of time. If the effect of a representative message from a series on a given subject is such as to arouse interest in hearing more of the same (effect of the first type), then it is at least possible that there may occur an effect of the second type (change of opinion) with the passage of time....



DR. WILLIAM MILLARD (right), director of Millard Research Associates -- with DR. CLAYTON GRISWOLD, who is a WCCB representative for North America.



The purpose of this review has been to list the major areas in which research is done on mass communications. This schema does not deny the usefulness of other systems of categories that may be developed. However, it represents a practical basis for evaluating research designs and of organizing research results. It makes it possible to locate the areas in which any given communications research project is being carried out, and thereby to appreciate what scope of the research design is within the context of the larger field. At the same time, it reveals what areas remain to be explored.

## MAJOR FINDINGS

What are some of the major findings in mass communications of the past twenty years which it will be helpful to bear in mind in appraising the performance of religious broadcasts?

Certain principles of communications behavior have emerged with such consistency in studies of the various fields in which efforts have been made to influence people through forms of public presentation that they may turn out to hold true for religious broadcasting. They are relevant to the study of any "campaign" which uses mass media in an effort to change people's beliefs.

Parenthetically, let me say that the author is convinced that the *Christian viewpoint on witnessing* is to know as much as possible about the process, to do the best job humans can do, and then rely on the power of the Spirit. Hence, this kind of discussion is not meant to imply in the slightest that Christian broadcasting will be only as effective as other secular campaigns are. What it says is that those who study together the field of communications (as medical missionaries study medicine) may find ways of improving the form of Christian contact with the world.

### Two Findings Stand Out

Prior work provides two salient findings which are of particular importance. These will now be discussed in detail because they raise questions which it will be important to answer, as time goes by, with regard to religious broadcasting. The first of these two findings deals with the "self-selection" of audience. It may be stated briefly as follows: *An audience which has not been previously interested in a given subject matter will seek to avoid exposure to it.*

The second principle concerns the kind of impression which a campaign through the

mass media may be expected to have: There are pressures at work on members of society which tend to maintain the value systems and beliefs they currently hold. If the message carried by the mass media finds no support in the social environment of audiences, it is unlikely that members of society who are exposed to it will be affected by it. Conversely, *if social support is forthcoming, the message is likely to have definite consequences in the direction desired....*

### 1. Self-Selection of Audience

In an exhaustive review of research done up to that time, Joseph T. Klapper (in 1949) observed that:<sup>1</sup>

....the various products of mass media automatically draw their audience almost exclusively from that group which ordinarily chooses such fare....This phenomenon of self-selection might well be called the most basic process thus far established by research on the effects of mass media. Operative in regard to intellectual or aesthetic level of the material, its political tenor, or any of a dozen other aspects, the process of self-selection works toward two manifestations of the same end: Every product of mass media (1) *attracts an audience which already prefers that particular type of material*, and (2) *fails to attract any significant number of persons who happen to be either of contrary inclination or who have been hitherto uninterested.*

### There Are Difficulties

It is difficult to break through the circular process which is involved when any preference for a certain kind of communications diet dictates a continuation of the same fare:

In short, some cycle of reinforcement of existing exposure habits seems to be in operation. Persons of low taste are attracted to material in low taste and persons of high taste are attracted to material in high taste. Due to the self-selective property of mass media material, neither group seems to be much exposed to material which is likely to change their taste. It seems no exaggeration to say that, by and large, people like what they read or hear because they



read or listen to what they know they will like.<sup>1</sup>

## Basis of Generalization

What is the basis for so broad and important a generalization? Evidence comes from a number of fields.

One of the earliest studies on this point was carried out by Edward A. Suchman (in 1939 and 1940) as he investigated "what has the radio contributed to musical education?" and the more general question, "what can we infer about the process by which radio influences people from an analysis of serious music broadcasting?"<sup>2</sup>

Finding that the educational level of his sample of serious music listeners was relatively high led Suchman to observe:<sup>3</sup>

Listening to good music, with or without the radio, evidently demands a certain seriousness of purpose in one's leisure pursuits, which is not yet present in the mass of uneducated listeners.

Evidence was found that the number of listeners to serious music was on the increase, but further investigation revealed that, in the large majority of cases, a latent interest in music had been established by other influences. Suchman included the following statements among his conclusions:<sup>4</sup>

The importance of the radio as a source of music, then, lies in its ability to make other influences effective. The radio is seen to have its greatest success with those individuals who possess some basic predisposition toward listening. The main importance of the radio does not lie in its direct ability to create interests, but in its effectiveness as a follow-up for forces detached from it....

An educational campaign carried out in Cincinnati (Ohio) is another instance in point. It was begun with the intent of providing information about the United Nations to the public at large. But it was found to reach largely those who were already interested in the U.N....<sup>5</sup>

## Who Listens?

These instances support the general principle stated earlier: That exposure to a communication via the mass media is not to be expected if the message deals with sub-

ject matter which as yet is of no particular interest to audience groups. The point has been stated most recently by Elihu Katz and Paul F. Lazarsfeld in discussing some of the hindrances to exposure:<sup>6</sup>

Audience research has shown that the original mass communications "model" is not adequate, for the very simple reason that people are not exposed to specific mass media stimuli as much, as easily, as randomly as had been supposed. The exposure or non-exposure may be a product of technological factors (as is the case in many pre-industrial countries), political factors (as in the case of totalitarian countries), economic factors (as in the case of not being able to afford a TV set), and especially of voluntary factors — that is, simply not tuning in. In the United States it is, typically, this voluntary factor that is most likely to account for who is in the audience for a particular communication message.

Perhaps the most important generalization in this area — at least as far as an understanding of the process of effective persuasion is concerned — is that *those groups which are most hopefully regarded as the target of a communication are often least likely to be in the audience*. Thus, educational programs, it has been found, are very unlikely to reach the uneducated, and good will programs are least likely to reach those who are prejudiced against another group, and so on.

## Implications of Various Findings

This principle is one with obvious implications for research on religious broadcasting. It suggests that the audience for a series of programs on religious themes can be expected to consist of persons who are largely conversant with and thoroughly in accord with the general viewpoint being expressed.

But there are still deeper implications of the findings regarding self-selection of audiences.

If in the United States and other free countries exposure to a given series of messages in mass media is not dependent upon the availability of the message, but rests instead upon a voluntary desire to hear that



particular type of fare, what are the factors which predispose some to listen and some to withhold attention? *There is the area in which knowledge is needed.*

In order to know the part played by broadcasting in such fields as development of musical taste, or politics, or anti-prejudice campaigns, or information campaigns, we must know what the factors are that develop musical appreciation, determine vote behavior, and so on. To study the mass media by themselves is insufficient to understand fully what is going on in the minds and lives of the people to whom communications are being directed.

Therefore, the finding on self-selection of audiences gives rise to this question: *Can we use the mass media effectively in religious broadcasting unless we know the factors in society which influence people favorably or unfavorably with respect to the Church, and which thereby affect their reaction to religious material when this is presented in the mass media?*

Some insight into this matter will be provided as we consider the second salient finding which communications research has revealed — that the effectiveness of a mass media message in changing beliefs or attitudes can be very slight or very great depending upon the existence of other factors operative in society which predispose acceptance.

## 2. Social Pressures and Mass Media

While campaigns aimed at changing opinions or viewpoints may sometimes be very effective, a review of the record reveals that there are times when they are not. As Klapper put it:<sup>1</sup>

In sum, then, the pertinent literature indicates that material presented over any medium may be persuasively effective, but on the other hand, that it may not be effective. It is generally agreed that attitude changes consist more often of *modifications* than of *conversions*; and that, although some of these modifications wane after propaganda exposure is terminated, they are to some degree highly persistent....

Put in another and more general way, it appears that the mere fact of propaganda communication by any medium is not the sole criterion of propaganda effect. Other

conditions apparently determine whether or not the persuasion will be successful.

## Conditions Determining Effectiveness

What are these "conditions" which determine whether a campaign of persuasion via the mass media is effective?

A relevant finding of social scientists in this regard is that there are forces actively at work in society on behalf of the viewpoints which people already hold. The price of belonging to a social group — whether it be friends in the neighborhood, or at work, or at church, or at the club — is conformity with the values which are characteristic of the group. Missionary workers from abroad are fully aware of this phenomenon in the field of religious beliefs.<sup>2</sup> To be a Christian can mean being outcast from one's family and friends. In the United States, researchers have found the same kind of thing evident upon close inspection.

Following a comprehensive review of the research that has been done in experimental social situations where influence of exposure to mass media was under scrutiny, Katz and Lazarsfeld reported as follows:<sup>3</sup>

It was shown that there is good reason to believe that very often seemingly private opinions and attitudes are maintained by an individual in conjunction with small numbers of others with whom he is motivated to interact. It follows, therefore, that the success of an attempt to change an individual's opinion or attitude will depend, in some measure, on the resistance to or support for the proposed change the individual encounters in his group....

## The Individual Is Not Always Free!

A recognition that the individual is not always free to change his opinion because he is surrounded by other people who may not be willing to go along is essentially the point made by Klapper when he wrote:<sup>4</sup>

Conversion is...likely to occur only among those who can afford to risk changing their opinions and possibly their social allegiances.

.... Part of the reason for the greater impact of social influence than of mass media is that the power exerted by a concern for



the opinions of others, and the consequences of non-conformity, are important phenomena in the day to day lives of people. What a person believes *does* make a difference to those around him.

There is evidence that can be cited in support of the finding that for an individual to get along with others well he must conform in the matters that seem important to members of the society in which he travels. It is, therefore, generally well accepted that the opinions of those who make a difference to the individual will influence his own opinions and actions. Given this state of affairs, it is clear that the mass media will be more or less effective in changing the opinions of people exposed to their message in direct relation to the strength of factors already at work on behalf of this viewpoint within the groups of persons towards whom the individual consumer of mass media is positively oriented.

### Influencing Factors

But what are the factors which influence people in favor of or against a viewpoint or a decision?

In the past this question has forced students of the mass media to become students of social phenomena. In the study of radio music described earlier, Suchman found himself involved in a search for the *factors* which contributed to interest in serious music....

The point is this: Unless a process is understood — whether it be in the area of politics or international relations or the arts, or elsewhere — it will be difficult, if not impossible, to know in what way to use the mass media so as to stimulate the process. By this line of reasoning, it will be necessary to study the process by which individuals are led to become more Christian, in order to understand the best way to use religious broadcasting for stimulating a closer relationship with the Church as well as a more dedicated way of life.

Summing it up, then, this consideration of the two salient findings of previous research in mass communication has revealed that an audience attuned to a message carried by one of the mass media is likely to be fairly well in agreement with the viewpoint being expressed. Secondly, the effects of communication via the mass media are dependent not only on a good job of communicating but also upon the climate of opinion and the predisposition within the various audiences which are reached.

### For Religious Broadcasters - What?

The implication of both these findings for religious broadcasting is that, unless we know what the factors operative in the basic process itself are, what the pressures towards and away from church relationships are, we are left pretty much in the dark — both with respect to knowing how to interest people in listening and how to move people into action.

What are the factors operative in Western Society today which influence people to look towards the Church, and which dispose them to consider seriously accepting Christ? What are the factors which draw them away from Christianity? It is these same factors which will influence reaction to religious programming. Although a diligent search has been made, and a number of sources have been contacted, no recent systematic summary of such information has yet been located. Such a study is needed.

Lacking this, it has been possible to review the literature on the process of conversion, starting with such writers as Edwin D. Starbuck and William James, and to abstract a list of factors which various observers have suggested represent important influences and conditions for coming into a closer relationship with the Church....

The factors listed — there are not many of them — will be taken not as representative but as illustrative of the forces which determine opinions and attitudes towards Christianity and, likewise, towards Christian religious programming. Hence, having some grasp of them will provide a basis for judging whether the strategy represented by any given religious radio series is such as to take advantage of, and to strengthen further, the positive forces at work in society on behalf of the Christian religion....

### Toward a Better Understanding

The reason for including such a list here is that it may contribute towards understanding better the task which religious broadcasting faces. That task would appear to be to support and supplement those forces already at work drawing people towards consecrated Christian lives, or at least predisposing them in that direction.

A unique aspect of this presentation, however, will be the order in which the factors are presented. They have been combined into groups which correspond to the division made earlier of research areas. Thus, factors relating to *audience* characteristics are



listed together. The same is done for *message* factors, subdivided into categories relating to content, to presenter and to style. (The "message" is what Christians have to say to non-Christians.) A list is included for factors relating to *choice of medium*. There is none for *effects*, the last of the four research areas named, since the listings are of factors which contribute to producing effects....

## FACILITATING AUDIENCE CONVERSION

### 1. A sense of personal inadequacy, failure.

Boisen notes with regard to the pattern of religious experience that the period preceding conversion is one of "grave peril, worry, anxiety, conflict and imbalance" (p. 49). He also asserts that "it is religion's task to disturb the consciences of men regarding the quality of the life they are living and the failure to achieve their due potentialities" (p.1).

Anton T. Boisen, *Religion in Crisis and Custom* (New York: Harper & Bros., 1955).

### 2. Social sanction for church relationships.

Wach asserts that the need for expression of religious experience is basic in man. Among the forms this expression takes is the social urge for group fellowship, for a *belonging* to the religious community....

Jachim Wach, *Types of Religious Experience* (Chicago: University of Chicago Press, 1951), p. 45.

### 3. Youthful age.

Starbuck found that the greatest frequency of conversions corresponds with periods of greatest bodily growth for both males and females (p. 272). "...naturally a time for an awakening into the larger life...the person is restless to be born into a larger world that is dimly felt." (pp. 303-304).

Edwin D. Starbuck, "A Study of Conversion," *American Journal of Psychology* Vol. VIII, No. 2, 1897.

### 4. Early childhood training in Christianity.

This training can come both by example in the form of actions of older persons (particularly the parents) which the child naturally imitates, and the di-

rect teachings on religious subjects in the home and in the church. This early training combines easily with the readiness of the child to accept the concept of a Creator as an explanation of causality. "Theology is often the child's first science." Because childhood impressions are rarely fully outgrown, this early training can constitute a strong factor in the acceptance of religion.

James B. Pratt, *The Religious Consciousness* (New York: Macmillan, 1927), p. 98.

## DETERMINING THE BEST MEDIUM

### 1. Inter-personal contact is the most effective medium for the Christian message.

"People should be dealt with as individuals as far as possible, instead of as masses."

Starbuck, p. 306.

"In a study of churches of metropolitan Pittsburgh, inquiry was made to determine the type of contact that most frequently led non-members to become members. The sample group included more than one thousand persons who had united with 120 different churches during 1947.

"The investigation disclosed that the most frequent first contact of the church with its new members was through friendly old members. The second most frequent was pastoral work done by the minister or the church staff. The third most frequent was some subsidiary organization of the church inviting to participate in its activities.

"These three received credit for 84 per cent of all first contacts...."

As reported by Truman Douglas in *Mission to America*, pp. 108-109.

## REQUISITES FOR MESSAGE CONTENT

A world view — with the following characteristics:

### 1. In accord with the facts of life (men are inadequate).

Boisen states that in modern war-torn society one function of religion is to emphasize that God stands between small and insignificant man and an overpowering world (p. 44).



2. Gives release from guilt.

Starbuck found that remorse and conviction for sin were the highest single motive which led to conversion — 18 per cent of total motives (p. 281).

William James asserted that the process of sin is more a process of struggling away from sin than of striving toward righteousness.

W. James, *The Varieties of Religious Experience*, pp. 207-209.

3. Frees from fear of hereafter.

Starbuck found that fear of death and hell, and the desire to gain heaven constituted a strong motive for conversion — 16 per cent (p. 281).

4. Promises divine help.

See "1" above. This could be shown also from the relative unpopularity among the masses of the deistic religions.

5. Gives sense of purpose.

Fosdick has emphasized this in speaking of the "struggle between sin and saviorhood" within each man, in his appeal to "join the saving forces in the world."

Harry Emerson Fosdick, from "The Most Thrilling Rescue Story in the World," sermon delivered March 25, 1945.

6. Provides new goals.

G. Van Der Leuw states: "This experience of conversion is almost always the same in all religions; a second self stands over against the first; a completely new life begins; everything has become different....Conversion essentially is rebirth."

G. Van Der Leuw, *Religion in Essence and Manifestation* (Trans. by J.E. Turner).

7. Gives inner contentment.

Peale strikes this note in his books and writings, for example, when he says, quoting Scripture: *This is the day which the Lord hath made. We will rejoice and be glad in it.*

Norman Vincent Peale, quoted in *Look*, Dec. 14, 1954.

8. Promises group support.

Allen W. Eister asserts that much of the great appeal of the Oxford Movement came from "the spirit which seemed to bind together all these who had been changed."

Allen W. Eister, *Drawing Room Conversion* (Durham: Duke University Press, 1950).

## EFFECTIVENESS OF PRESENTERS

1. A person who is looked upon favorably.

"The first step (toward conversion), from the point of view of the soul surgeon or life-changer, was to win the complete confidence of the prospective convert."

Eister, p. 21.

2. More than one in number.

It was considered crucial in the Oxford Movement that participants work in teams. Group representatives never appeared before any gathering alone.

Eister, p. 105.

3. In some personal social relationship (thereby exerting social pressure, whether consciously or unconsciously).

Starbuck found that examples and imitations, and social pressure, together constituted an extremely strong force, occasioning conversion in fully 30 per cent of all cases.

Starbuck, p. 281.

## EFFECTIVENESS OF MESSAGE STYLE

1. An appeal to the emotions as well as to reason.

Starbuck's data indicate the large place given to describing their feelings by persons reporting on the conversion experience (See pp. 283-285).

That "lure is more effective than logic" was reported by Eister as an underlying principle of the Oxford Movement.

2. Stated in modern language.

A recent survey conducted by the University of Pittsburgh with regard to public ability to understand the Bible



revealed that the Revised Standard Version (with its more modern language) was more clearly understood than the King James Version.

It has also been pointed out that men such as Lyman Beecher achieved great popularity in post-Civil-War days at a time when they were "speaking on current topics in the language of the day."

Robert S. Michaelsen, "The Protestant Ministry in America," in H. Richard Niebuhr and Daniel D. Williams (eds.), *The Ministry in Historical Perspective* (New York: Harper & Bros., 1956), p. 281.

### 3. Evidence presented for claims.

The personal witness given by men of high and low station is one form of evidence, as they tell of the experiences in which they saw the hand of God. An example is Norman Vincent Peale (ed.), *The Guideposts Anthology* (New York: Prentice-Hall, Inc., 1953 first edition).

### 4. Clarity.

In dealing with the mystery of redemption and relationship with God, the need for clarity of exposition is great since the peril of talking in "meaningless noises" (to borrow a phrase from Hayakawa) is that those exposed will not understand. The danger of thinking we are making ourselves clear when instead we are "chasing in verbal circles" is pointed out by S. I. Hayakawa, *Language in Action* (New York: Harcourt, Brace & Co., Inc., 1941).

### 5. Enthusiasm.

"No, I do not suffer from spiritual weariness. When you maintain a regular intake of spiritual vitality, you do not grow weary in spirit. God gives continuing renewal of energy...."

Answer to a reader's question given by Norman Vincent Peale, *Look*, Dec. 14, 1954.

### 6. Sureness of manner, confidence.

"....A breeze and a gaiety and a sureness of direction" characterized the men in the movement for Moral Rearmament. The Oxford Group has brought religion out of the cloister and into the

drawing room and social areas of life. It has revealed religion as the most radiant force in human experience instead of the solemn, sober, sad-eyed thing which sophisticated circles sometimes consider it."

Source: Eister.

### 7. Humble, not authoritarian, approach.

The "holier-than-thou" attitude is a frightening and not very attractive approach to the non-Christian.

### 8. In personal terms: "This is for you."

"A sermon that seemed just meant for me set me to thinking."

Quoted by Starbuck, p. 279.

## Pertinent Conclusions

This illustrating list has a number of implications for religious broadcasters.

By the way of illustration, the author would suggest that, if a prerequisite for conversion to the Christian faith is a sense of personal inadequacy, the program which talks directly to this point has a definite place in the programming schedule.

If childhood training in Christianity is a factor facilitating conversion, then the plans underway in the United States for a Christian education program for children are well timed. As a further example, the teenage programs such as *Look Up and Live* could well be assigned the specific function of supplementing and supporting one of the factors which predispose young people towards acceptance of Christianity. Possibly this would be to emphasize the social sanction that exists for church relationships, using presenters who are looked upon favorably by the target audience. Another might be to warn youth that the problems we all have to face are difficult (inadequacy of the individual) and that the road will be easier if we walk with God (promise of divine help). Whatever the function, it can be specifically assigned so as to lend support to the forces already at work on teen-age youth throughout the land....

There should certainly be cross-cultural study of factors which predispose inhabitants of different countries to listen to the Christian message. Possibly something that has been learned in Korea will help in the Near East; and something learned in Germany will help in New York.



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(See preceding discussion)

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2. See, for example, Glora M. Wysner, *Near East Panorama* (New York: Friendship Press, 1950), pp. 15-20.

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## CONFERENCE PROGRAM—(Continued from Page 37)

### Wednesday, May 1

Presiding: THE REV. H. W. VON MEYENN  
(Bethel, Germany)  
Co-Chairman, WCCB

### Morning

9:15 - Group meetings (under assigned chairmen) to draw up general conclusions, summarizing statements, specific recommendations, for presentation at final afternoon and evening sessions.

### Afternoon

4:00 - Group Presentations.  
6:00

### Evening

8:00 - Group Presentations.  
9:00

9:00 - *Strategy for the Future:*  
9:30

THE REV. W. BURTON MARTIN (New York City), Executive Secretary, Radio/Visual Education and Mass Communication Committee (RAVEMCOO), NCCUSA.

NOTE: Conference evening sessions (for the auditioning of area radio programs and television programs, and an informal exchange of programming ideas) were under the supervision of MR. BEN WILBUR (New York City) and DR. W. B. MEYBOOM (Hilversum, Netherlands). Morning worship service was held daily (9:00 - 9:15); evening worship, (9:45 - 10:00). Assisting DR. FARID AUDEH, chaplain, were: DEAN JAMES PIKE (U.S.A.), DR. G.P. CHARLES (Burma), DR. GARRIDO ALDAMA (Peru), PASTOR WERNER HESS (Germany) and REV. OTTO DeCAMP (Korea).





MRS. JAMES A. PIKE  
New York City  
U.S.A.

# AND AMONG THE WOMEN—

*(with a few men included!)*



MRS. MARTIN NIEMOELLER  
Wiesbaden, Germany



MISS ELLA HARLEE  
Washington, D. C.



(Left to right): MRS. HOBART BROWN  
(Akron, Ohio); EDWARD STANLEY (New  
York City); --- DONALD H. TIPPETT  
(San Francisco, California); HARRY  
C. SPENCER (Nashville, Tennessee);  
BEN WILBUR (New York City)



(Left to right): FRANCIS HOUSE,  
Geneva, Switzerland; MRS. ROY MCKAY  
(London, England) and MR. McKay



(Left to right):

FRANCES MORIWAKI, New York City  
ABBY JACOBS, New York City  
MRS. ANNELORE GYSER, Bethel-  
Bielefeld, Germany

KLAUS von BISMARCK

## FOR "MINER MUELLER"

*If we want to evangelize the workers of today's world....nothing should be left undone in the organizing of leisure-time programming that will ease the burden of their daily living.*

I think I do not exaggerate when I say that there is scarcely a worker's family in Western Germany without a wireless set. And now television seems to be winning the favor of the working class even more quickly than did radio. By my estimation, nearly 30 per cent of the families of these men have a television set. Naturally, the question arises as to what part radio and television play in the lives of these families.

I daresay that the influence of the two mass communication inventions cannot be over-rated. We might compare them with a very important family member — the mother-in-law. Their influence, however, will be even greater than that of the mother-in-law — because *she* is not always present. They are!

In fact, the television set is becoming the most important item in the modern household of the working man. A defect in the set can cause as much disturbance as an attack of acute appendicitis that lays low a family member. In the event of any such defect, the wireless dealer is implored to get the set repaired as soon as possible because the owners "just can't do without it."

Radio and television have become very important factors in the filling of leisure time. A recognition of the importance of the right use of leisure is increasing steadily in today's industrialized society — primarily among its working men. Meantime, the leisure time of management is decreasing. This decrease in the leisure time of the educated "upholders of culture" would seem to imply that their cultural responsibilities must be taken over by others.

Sociologists are now pointing out that, in view of the far greater number of laborers and other employees, characteristic features of our society...will be more and more determined by the way the working people choose to employ their off-time. This observation should alert the churches to taking a greater interest in the attitude of the working class toward broadcasting and television.

Sociologists also point out that there is an increasing tendency on the part of society as a whole to accept, with relatively little criticism, the various leisure-time diversions. This is especially true in the case of the working class — men who, in consequence of nerve-wracking and hard labor, find themselves unable to participate in creative leisure-time activities. It is true that there is a general lack of training and stimulation for an active use of leisure time within this group....

An investigation carried out by the listener's research department of the North West German Broadcasting Corporation (*Leisure Time in an Industrialized Society*, by Viggo Graf Bluecher — published in Stuttgart in 1956) has distinguished between the "active" and the "passive" use of leisure time. According to the department, the active group is made up of persons who devote themselves to personal hobbies, taking relatively little interest in any outside activities. The size of this group, according to sociologists, is decreasing — especially so among young people. The larger passive group comprises those who accept blindly, without critical reaction, any off-time entertainment available to them — including that of radio and



television — thousands of protests against technical and other imperfections notwithstanding. It is this passive attitude that may be considered the standard attitude of the working class.

### Clarification of Terminology

Now, what does this term *working class* imply?

Though the trade unions continue to put emphasis on the solidarity of the working class, it is no longer possible to distinguish this group from other groups. In the highly industrialized countries the standard of living of the working man has risen very quickly, more so than that of other classes. Any class distinction that remains is being leveled with increasing speed. Meantime, the following conception of the working class is that on which I shall base my comments.

In spite of a higher standard of living, the worker in the modern industrial society is still significantly dependent on and his life determined by factors beyond his own control — freely negotiated salary rates notwithstanding. Too often, rationalization and mechanization make work senseless and without meaning to the worker. Full, or even partial regimentation has the same effect. This fact increases the importance of his approach to leisure activities. Even with the number of working hours reduced, work can frequently be hard and nerve-wracking.

The fact that working men as a group have lost much of the solidarity of former times has increased their tendency to withdraw to private activities in non-working hours. Activities of the trade unions — which mainly serve the purpose of defending the economic interests of their members — encompass only a part of the worker's daily life.

### The Church Must Realize —

It is essential for the Church — which still clings to the traditional way of thinking concerning the working classes — to realize that, to the worker, the knowledge that he *belongs to the working class* is more vital than his standard of living....When the Church faces the workers who have turned from the Gospel, she will find that these people have enlightened ideas and possess a strong sense of group responsibility. They have gained, and are still gaining, an increasing influence in modern industrialized society.

Individually, however, these same people have faced many disappointments. They have

been stirred up by new, vital, urgent questions. For many, socialism has lost its force as a doctrine of salvation, just as the trade union has lost its force as a brotherhood. This is true even with those who are still *members* of a socialist party and a trade union.

From the Christian point of view, we may say that the working man is a man who — on account of birth, limited degree of education and lack of proper experience — does not know what to do with the Church. He does not entertain any great hope of the Kingdom of God. He must content himself with smaller but, to him, more real hopes when it comes to his daily living and his use of leisure time ....

It is the task of the Church — which preaches to all peoples the good news that we are the children of God — not to look upon the various groups of human society primarily as "social groups," with different functions. In her broadcast and television transmissions, for instance, she must concentrate on dealing with men's daily problems. Therefore, the Church should not make her first inquiry as to whether the radio or television program has been a material success — statistically estimated from listener responses. Since her primary aim is toward helping man in his need, she should rather inquire to what extent any program has helped listeners *in solving their problems*.

### Is There Meaningful Interpretation?

And what do we mean by the word "help"?

Before industrialization, the attitude of the average individual was largely determined by tradition and habit. In the nineteenth century we believed that the individual should be able to make his own way by following certain personal standards and principles. Today, on the other hand, sociology has taught us that the attitude of most people is largely determined by external factors — including radio and television. We need to know, then, whether these transmissions convey merely a superficial and external interpretation of the modern life-pattern or whether they help to give a genuine and really meaningful interpretation worthy of following....

Now — what shall we say about evangelization?

In the second section of the *Evanston Report* we read the following: "The first step in evangelism must always be not that of controversy but of identification — putting



DR. KLAUS von BISMARCK (right) is head of social and industrial liaison for the Evangelical Church of Westphalia. Here, he meets with DS. NICOLAAS van GELDER, newly appointed chairman of the WCCB.

ourselves beside another." Admitting this, we should then not use the same yardstick when it comes to determining the good or bad taste of the working class that we use in measuring the moral and educational standards of the conventional parish member.

As specialists in Christian broadcasting (even though we are also representatives of the Church), we may often be obliged to step aside from our customary Christian position, in the process of making contact with those who never go to church, who have no understanding for religion, who are perhaps confirmed atheists. If we want to evangelize the workers of today's world, our first concern should not be to maintain or extend the influence of the Church per se, by means of radio and television — by airing nothing but morning prayers, divine services. We should, rather, encourage all those participating — in whatever way — to concern themselves with the life and the attitudes of Miner Mueller, Textile Worker Braum and Mrs. Schmidt (married and working part-time in a factory).

### Home Life of the Working Man

How far can radio and television help persons such as these?

Let me give you a brief description of what life is like with the family of the average worker in the Ruhr district....

A representative of the Church, on a visit to the home of a miner in this area, would be kindly and cordially received by everyone. From the furniture and the household utensils he would gain the impression that he was in the home of a well-to-do family. Even when the furniture is of poorer

quality, and when there is no refrigerator, such furniture and utensils as there are go toward increasing the prestige and self-confidence of the family. The television set, or combined radio and television set, is looked upon with special pride.

According to information from Western Germany dealers, the most expensive of the various sets are bought by miners. In homes of these laborers there is an increase of television sets as compared with radio sets. The radio is switched on only when no television program is available.

### Television Is Emotional Experience

However, possession of a television set does not seem to keep these families from taking a walk, working in the garden, breeding their carrier pigeons. Such programs as they watch are accepted as entertainment, without any evidence of a critical approach to them. Many of these scarcely remember the subject of programs watched on the preceding day. To these people, however, television is an extremely personal and an extremely emotional experience.

The serial programs (aired by the German Television Corporation) on the experiences of the "Schoelermann Family" are especially popular among the working classes.... But these same persons display anger over what they call "intellectual terminology" — *allegro*, *adagio*, *presto* — in musical programs. As listeners, they immediately lose interest, and we have a cultural barrier. On the other hand, classical music as such meets with a friendly response when the accompanying continuity is suitable.

### Avoid Easy Classifying of Audience

Talks with workers' families in our district have made it further clear that it is wrong to divide listeners too easily and too superficially into Christian and non-Christian groups. Many families often listen to morning prayer, also to services of worship — yet they have no actual contact with any local parish....

On the basis of my visits to families in the Ruhr district, then, I draw the following conclusions: (1) Workmen do not wish to be addressed as a separate class on radio and television programs. (2) Considering the few representatives of the working class in the traditional local parishes, it is necessary that church representatives on radio and television boards give special emphasis to the situation of working men who have turned away from the Church....



Exactly what sort of help can broadcasting best give to the laborer, whose interest in talks is limited while his interest in light music and similar programs for relaxation is relatively unabated?

### Relaxation /s Necessary!

Light music, sports news, football pool reports, local news — such as these certainly have value as harmless aids to relaxation after a hard day's work. Father reads the paper while listening to the radio. Mother prepares the meals. Daughter takes a look at the magazines. And the program flows steadily over this human healthy scene. What pessimistic philosopher is prepared to expound on the destructive influences of such transmissions on civilization — especially with regard to the working class?

In my opinion light music is, after all, harmless — even though sentiment sometimes replaces actual musical quality. On the other hand, this cannot be said for some of the accompanying lyrics. These are often open to question — potentially harmful, especially where young people are concerned. I believe the Church should register strong disapproval of such.

Let us not forget that the working man, just as his employers, takes a keen interest in the news, at moments of political crisis — news from Hungary, news about the Suez Canal — about atomic weapons, rearmament, disarmament. I have been filled with amazement to observe the very deep attention the working man does give to such subjects — and how he assimilates his knowledge received. Information of world-wide significance — from the Far East, for example — receives special attention.

### Speaker-Listener Contact Vital

Whether the daily talk programs flow over this human family situation in the same way as the music often depends on how those talks are presented, even on the way they are announced. If the speaker succeeds in establishing a contact between subject matter and listener surroundings, he will be able to lead that listener beyond his own personal experiences. The unqualified announcer-opening which refers to "a talk on ---" is as much of a shock as *presto*, *allegro* and the other musical terms. Just as he will listen to a program on Mozart — if it has a suitable introduction — the working man will listen to a properly presented talk on such subjects as justice, technical science, personal liberty, community needs, even theological questions....

The same is true with morning and evening prayers, and services of worship. It depends on the speaker whether or not his opening words establish the acceptable contact. They tell me that church services over the Dutch broadcasting stations are followed by debates on questions received concerning the sermon of the previous Sunday. This type of approach would find favor with the working man in Germany, also....

In summarizing the importance of specific broadcasts beamed at the working classes, I propose that church representatives on radio and television boards encourage research, together with concrete proposals, that would increase the participation of the worker in his society....

Preceding comments on the potentials of radio apply generally to television, too. Radio is, however, a looser family tie than is television.... While school broadcasts, for instance, to which the wife listens as she does her housework, can influence the thinking of the entire family, television offers even more possibilities. Daily family problems can be approached in a fascinating and adaptable manner which will be easily understood by the listeners. Meantime, the "cinema at home" gives the worker a sense of self-confidence — which he sometimes seems to lack at the factory, where he often feels that he is treated as a mere tool....

### Program Planning for the Worker

I find myself wondering...whether the men who are responsible for television programming are fully aware of the increasing interest of the working man. Did the responsible professionals foresee — some years ago when television first appeared in Germany — the great percentage of working men who would soon be viewing the programs? When it came to actual program planning did they take this fact into consideration?

It is true that, among television viewers in Germany, there are many businessmen of the higher income groups. But, in my opinion, the great majority of viewers are from the working class. For these persons, television is their chief leisure-time entertainment. Admitting this fact, we should see to it that they be given consideration when it comes to program planning. The workers I know have little desire to hear or see opera; they prefer musical shows. They do not like rock-'n-roll — but they do like the ballet..

I ask you, then, to consider what the broadcasting program manager, the Protestant clergyman and the layman must bear in mind —

what we must *all* bear in mind if we really want to carry out our Christian mission.

I would first say this. A great majority of our listeners pass their daily lives in an environment extremely different from ours. For example, the terms *space* and *time* convey something quite different to a laborer who is not in Bonn today, in Hamburg tomorrow, in New York and Tokyo next month, perhaps. The laborer lives a monotonous life, varied only as the time of his factory shift varies. This sameness is interrupted once a year by holidays of up to three weeks. But this does not necessarily mean that he can take off on a trip. The worker does not dictate letters. He does not sign letters. In fact, he seldom writes a letter. The worker is never responsible for ten different things at once.

### Alertness to Language Problems

For the worker, the spoken word has a different meaning, too. His command of language is not equal to that of the radio and television performers. And what a wide gulf the command, or lack of command, of the language can create between people. The trade union official — who has been trained in the usage of words in order to defend the interests of his fellow workers — often notes that his acquired knowledge of a more extensive vocabulary separates him from his fellow workers.

Both the clergyman in the pulpit and the clergyman who stands before the microphone or the television camera must bear in mind the following: They must be aware that their words may find a limited listener response; that excessive verbosity in evangelism often induces the working man to look upon Christianity as something of concern to the educated man only. They must realize that it is their pleasant task to discover the unknown potentials of the broadcasting media — and that nothing should be left undone in organizing leisure-time programming that will ease the burden of daily living for the laborer.

Finally, all Christian persons who work at mass communications in a secular environment — that is to say, far from the shelter of the Church — should bear in mind that "our Lord is not only interested in religion."...We should set the boundaries of our Christian mission as widely apart as we can.

In this respect, we should remember comments of Bishop D. T. Niles: *The dialogue of our Lord with the Church is a dialogue about the world. The Church must be prepared to speak about the world if she wants to speak with our Lord.*

## A Father Reacts —

Some alarmists in America have described a horrid picture of the TV monsters our children are becoming. Tomorrow's adult, it is said, will resemble some flabby rotund body, with a large round head out of which peers a single Cyclops eye. One arm will be abnormally longer than the other, having evolved to this misshapen proportion from reaching countless times for snacks while watching programs. Two limp, stubby legs will jut from the obese body, vestigial appendages of a once-human physique. And this creature will be utterly useless, it is contended, except for one activity: *televueing*. Now, it just is not that bad!

\* \* \* \*

A market research team from Temple University found that little children frequently influence purchases of candy, soft drinks, and foods according to their enthusiasm for TV programs and their products. Seventy per cent of the children specifically request parents to buy products they have seen on TV programs. More significantly, 89 per cent of these same parents complied. David Riesmann, one of our keenest sociologists, says that this is not what the New Dealers once called "the century of the common man." Ours, he insists, is the century of the *child*!

\* \* \* \*

The type of TV violence most familiar to our children is to be seen in the crime Western, a rather stereotyped formula of heroes and villains who shoot from the hip, ride horses, and do additional violence to good grammar and pronunciation....

It seems to me that the cowboy is an illogical choice as a master symbol of the West. If the symbol is to stand for wilderness skill, the Rocky Mountain trapper of an earlier day would have served better, for his was the most complex skill ever exercised on this continent. If importance for the future makes a culture hero, then it should have been the homesteader, who brought the country in and created the West of today. Finally, the cowboy image is in great part phony, a counterfeit, and concentration on it obscures the rich diversity of the West. Past or present, there is a lot more to the West than a cowboy outfit.

JOHN C. WYNN



# "The Educated Man"

Edward Stanley

.... To be thus addressing a jury of my peers and betters puts me at your mercy, obviously; but perhaps I can disarm you to some extent by explaining at the outset that I speak from a background of American broadcasting exclusively. Recognizing the special characteristics and social responsibilities of broadcasting on the American continent, we may find together some items and ideas useful to all of us. But to none of you do I say, "Go thou, and do likewise."

Other nations and peoples have communication problems which differ from those we have in the United States, and which require a different organization of broadcasting to solve. I should be distressed, indeed, as I describe some of our broadcasting practices and theories, if anyone should conclude that I am giving a general prescription to be applied *everywhere* and to *all* problems. Feathers which are handsome on a goose may well make a gander self-conscious.

As will be no surprise to you, we are firm believers in private enterprise; and broadcasting in the United States is in private hands, under license from the Federal Government, which exercises a minimum of control. The basic law which established the Federal Communications Commission provides that broadcasting shall be "in the public interest, convenience and necessity."

### Continental Nature of U.S. Radio/TV

Living in a continental home as we do, our broadcasting is organized to serve a pluralistic society, with wide regional variations in custom and culture, yet bound together by common interests and in a common federal union. Our broadcasting must be designed to serve the truly mass audience, running into multi-millions. We have, in the United States, no small intellectual elite for whom we might sensibly provide exclusive programming on any sensible economic base. We could not in networking hope to match, for example, the brilliant and erudite success of the *Third Program* in Great Britain. Theirs is an insular situation, and the audience for

this fine program can be reached with relative ease. But ours, as I have said, is a continental situation, and to endeavor to duplicate...such fine intellectual programming would mean that we were using our immense and costly networks, coast to coast, to serve less than two millions of our population, leaving some one hundred and sixty-eight millions to wander unloved in the barrens of mass communications. Given our deep interest in and affection for these one hundred and sixty-eight millions, I think I may say candidly that we have no plans for them to wander so. We hope to hold them near and dear to NBC.

Meantime, with this background, how do we program to serve the intellectual and, shall I say, quasi-intellectual interests of that broad group of citizens described somewhat loosely as the "professional class"?

### A Widening of Horizons

Well, we have developed at NBC what I suppose you would call a *value-theory*, which influences (and, indeed, which determines) the general direction of our programming. I think this attitude has influenced the other American networks also, but of course I do not speak for them. This theory is very simple, actually. It is that we are certain that we must continually increase the rewards we offer a viewer in exchange for his time; that we can do this only by increasing the depth of the experience, by extending the areas of interest, of excitement, of understanding — and, thus, of response. This we can do only if, for the truly monumental mass audience which is our prime concern, we increase for the general viewer the intensity of the intellectual — perhaps I should say *spiritual* — experience.

This widening of horizons obviously enlarges the areas from which we may draw program ideas and material, and we believe nourishes the desire for more superior programs. Now, a television network in the United States leads several lives (or at least lives in several worlds) in order to maintain

its existence. One of these, certainly, is its function as an important factor in the unique American distribution system, which is most remarkable and successful. Anyone who examines without bias the vigorous and increasingly exciting pattern of television in America, where it is conducted by highly competitive private industry and supported by advertising, would be forced to the conclusion that the fare is infinitely rich and widely varied. Any week there are more good programs than any one of us has time to look at....

### Responsibility of the Medium

There isn't any question that our television sells a lot of goods, far beyond any expectations. But, important as is this sales function, this isn't the principal responsibility which television has. No one would maintain that the chief responsibility of the printing press (and moveable type) is to sell things. It is certainly useful in that respect, but its great responsibility — for which in America it was blessed with the First Amendment to the Constitution — is to communicate facts and ideas. So it is with television. All of us in this industry (which embraces the advertising world with great affection) have a primary responsibility to make this tremendous new medium of communication of the greatest possible value to the American people and not to permit it to degenerate into a living room toy. And, while we are doing this, we have to hold the interest and the attention of the truly mass audience or go out of business....

So, here is the problem: How to upgrade our programming constantly — that is, to introduce elements of culture into our entire program schedule — and still hold the interest, the *intense* interest, of the giant audience. We have to do both to satisfy our social obligations....

It is interesting to review briefly what the success has been. To pick a few (and by no means all):

### "Culture" and Programming!

In April 1953 we presented *Hamlet*, and we estimate that an audience of fourteen million watched. Not bad for Shakespeare! In November 1954 there was a memorable *Macbeth*. This drew eighteen million. The Sadler's Wells Ballet Company, in December of 1955, drew an audience of thirty-seven million.... Last January *The Magic Flute* drew sixteen million on a Sunday afternoon...And, in the face of the folklore, who would have anticipated that between forty-five and fifty mil-

lion people would have wanted to spend a Sunday afternoon watching the villainy of one *Richard III*. But they did....

Some alert and perhaps overly-sanguine members of the academic community see the stage being set for a great revival of learning, such as followed the Middle Ages. It may very well be this time that it will be a great popular revival of interest in the cultural world. Television makes it easy, in the privacy of your own home; and popular, because we are a popular medium, because what you watch on television your friends and neighbors will be watching also. Certain it is, in any case, that this new great instrument of communication, with all its impact, not yet fully measured, will bring about vast personality changes in the American people.

We are going to have more time — more leisure time, many of us — and it would be a pity to waste it all....In America we have no tight little intellectual elite — some one per cent of the people, for whom we produce a special program. The basic tenet of democracy is that the opportunity for knowledge and self-improvement is open to *all* of the people. The fact is that the hunger is there, and we have not begun to satisfy it.

### Perception and Discrimination

A while back, Harvard University set up a committee to have a look at the communication arts. This is its report: "Less and less," it ran, "is modern man swayed by the argument of the written word, and more and more by the photograph, the billboard, the cinema, the picture magazine and now television. Until both sender and receiver of these visual messages are trained in the twin arts of perception and discrimination, the educated man may hardly claim to be the master of his own environment."

The point of special interest to us today is that they speak of the *educated man*. This is all, it seems to me, programming for members of the professions — that is to say, for the educated man. It is illuminating that when we do it well we catch the eye and the mind of the non-professional as well.

Now, it seems to me that there are lessons in this continuing experience for those who are concerned with religious broadcasting. I think it is this: That you, too, must seek ways, through the character and intellectual quality of your programming, to attract the interest and attention of the educated man (often he is the one who eludes you and who is the most desperately needed in church, if not in heaven) and at the same



time to hold the rapt interest of the commonality.

You must, it seems to me, offer your viewers the opportunity to share, to participate, in the satisfactions of the spirit which any intense intellectual experience provides. Nor will it be enough to use the traditional devices of public worship which have served the Church so well for many centuries. To do this, surely is to invite church members out of church and to make worship vicarious, a spectator event.

We have in television an instrument as powerful and fluent as was the printing press at the time of its advent....If you genuinely wish to use this medium — not merely because it is novel at the moment — then I think you have to accept it pretty much on its own terms. The discipline of the medium may sometimes be strange to you, because you have been working largely in traditional media. But you have an obligation to try to understand it, and to adapt to it....

We have in the United States, and I believe over all Christendom, a revival of popular interest in religion. There appears to be some dispute as to the depth of this interest and as to its meaning. I take it as enormously encouraging that there should be any mass curiosity at all. Surely, given these tools, this popular interest offers all of us a magnificent challenge to make of it a true revival of the human spirit, to nourish and to expand, to give a new popular dimension to the greatest traditions of mankind. All subjects which are of the spirit should be the concern of religious broadcasters....



DEAN JAMES PIKE (Dean of the Cathedral of St. John the Divine, in New York City) and EDWARD STANLEY (Manager of Public Service Programs for the National Broadcasting Company) -- during a morning "coffee break" on the Cronberg Castle terrace.

## Dean Pike Says -

I would say on two grounds we must find ways of expressing the Gospel in social concerns. One ground is that our ethic demands it. If we would, as Christians, give a bed to a man who otherwise would have to sleep in the park, then perhaps we must be concerned that there be adequate housing in general. In other words, we are compelled to move from the individual kindly concern to the larger concern. If we give a meal to a man who is starving, we might likewise be concerned about the general nutrition of the populace — not simply wait until each man is about to starve in order to show Christian concern.

What we really are trying to do is to make the Christian ethic and the Christian doctrine relevant to given situations as they stand in society. And we can do this, leaving room still for individual opinion of our viewers or listeners as to what are the best solutions. We can get to the heart of the difficulty quite often if we will apply the Biblical understanding of history and the Biblical doctrine of man to given situations.

By starting with a given situation, rather than simply speaking of principles in the abstract, we gain better hearing on several levels. First, the mere matter of interest-getting, which I do not think is too crude a concern, if we are going to compete for people's interest through radio and television as well as through our preaching or space in the newspaper. We have, sometimes, to use gimmicks to get them not to flip us off or close us up or what not — whatever the medium is. In other words, if we start talking about something they are concerned about or worried about in the public realm, this is the same device that we more and more seek to do in preaching about matters of personal religion — in which we do start to talk about the anxieties men actually have and then move from there to the gospel answers to these anxieties.

Second, I believe (though it shows what unfortunately is not always perceived, sometimes not even by our own members) that *Christianity has something relevant to say to the real world we live in.*

NOTE: Excerpts are from Dean Pike's address on Christian broadcasting and Social and Political Issues.

# Joseph Rován — on the French Teleclub

## TELEVISION and ADULT EDUCATION

*To "mould" — to "educate" — to "teach" the public,  
we must avoid boring the public —*

.... The linking of "education" with "university," of "intellect" with "elite" (or "creative minority") is common. Nor is it always due to prejudice. In the intellectually creative process, in the assimilating of intellectual concepts created by others, there are elements which can be achieved by the individual only in seclusion and isolation. Equally important, however (though until recently much less taken notice of), are the collective or community elements which play a part in these processes.

Directly or indirectly, consciously or unconsciously, happily or unhappily — there is a tension between intellectual creativity and "the public." Creativity functions easily or against pressure as regards the existent and conditioned market. The demands of this market may have either a positive or a negative effect on the creative processes. A superficial marxian view makes the creative person a mere receiver of orders from the consumer-collective. It denies the existence, in a completely classless society, of a possible conflict between the commissioning groups and the commissioned. In the intellectual sphere, such a view reduces itself to an absurdity.

No less unrealistic are those vulgar remnants of the ideal which assigns intellectual work to an atmospheric and human vacuum — *art for art's sake*....

To talk disparagingly of a "mass society," to refuse or reject the participation of the "masses" in new forms of intellectual pursuit — on the basis that there might result unpleasant and threatening phenomena, even a new barbarism — this is absurd.... It is just as absurd, just as inhuman and, I dare say, just as unchristian as a similar rejection of technology as such.

The great instruments offered by technology as educational or informative aids can be misused more dreadfully. They *are* so misused daily. Meanwhile, it is only through these new resources that the masses come in contact with countless achievements, discoveries and delights of the human spirit. On the other hand, the abuse of these instruments... can lead to morally reprehensible activity.

I do not mean these statements to be taken as general condemnations of technology or of the masses. They merely indicate that the fast progress of modern man in mastering the material world has extended and intensified the area of his responsibility. For example, the evil stems not from television *per se* but from the creative or consumptive use which man makes of it.... There are dangers to culture and education in books as well as in television. Both media not only can but must be integrated into the educational life of our day.

### We Have a Responsibility

We must work *for* television so that it will not be working *against* us, against the purpose of the educator. Man remains free to choose evil, to choose barbarism or to choose salvation. We must not leave to the indifferent or the hostile the very instruments which can so easily contribute either to barbarism or — if properly handled — to a new and wider and better education.

It hardly seems necessary to dwell on the practical potentials of television for educational purposes. The meaning and the power of the image in communication and in human relationships today are well known. Film and illustrated press have made it possible for man's range of experience to go far



beyond what he has experienced directly, through sight or through active participation ....And television, like the film, can be a teaching medium.

In America, there are university television stations. In France, we have school television, following the pattern of school radio. Officially and deliberately, the chief aim of these enterprises is *education*. In some countries, the very battle for literacy can be facilitated by broadcasts and group reception. However, I believe the educational effect is reduced to a minimum if the channels are limited to specialized stations and telecasts bearing the label *educational*.

There are countries where, perhaps, the majority of the television programs are not only lacking in any educational contribution but are actually *anti-educational*, appealing to the superficial and questionable. In such cases, we have dangers to which education simply should not be exposed.

### Potentials for Adult Education

In my opinion, educators have a professional and ethical obligation to concern themselves with television in general, to penetrate it with their concern, to "educate" the people (as television program "consumers") *about* television and *for* television. In France, this double task of influencing both the production and the "consumption" of television has become increasingly the concern of educators working in the field of adult education....

Adult education, as such, needs television more than school and university education does. Dealing with grown-ups, such education reaches the persons concerned mainly during their leisure hours. (And, when we refer to "adults," we include those young persons over fourteen or fifteen years of age who are already job-holders.) This means that the ordinary school or university methods are useful to only a limited degree.

Education under these circumstances must attract without tiring. It must recognize the natural fatigue that follows hours of physical labor and office work. It must remember the purposes of leisure time: distraction, compensation (for the monotony of daily labor) and development of the personality (in those directions which are not being developed by the daily job — that may, in fact, actually be hindered by that job). All good adult education has to determine the means for satisfying these three leisure-time demands.

In other words, adult education should be preoccupied with making use of those activities and interests which the adult *already* enjoys: amusements, hobbies, photography, travel, sports, movies, literature, television. These activities can be made useful; if neglected, they can become very dangerous. Millions of people go to the movies or watch television. We must be able to meet them where they are. We must not leave them to themselves.

### First, the Film Club

From this line of thinking — which has been more pronounced in French adult education because of its relatively late development — there originated in France, after 1945, the *film club* movement. This movement attempts, both in town and in country, to arouse the movie public from its passivity; to lead it to react, to view critically, to discuss (this last being, of itself, an educative process). It also attempts to encourage the grasping of knowledge inherent in the film and the understanding of the craft and artistry of films in general.

On the one hand, it is hoped that, by educating the people as active rather than passive movie goers, there will be a positive personality reaction. On the other, it is evident that — in spite of the limited number of film club members — these clubs (or other groups that view and discuss films together) have a gradual influence, by means of contagion or osmosis, upon the masses.

It is, of course, more difficult to influence the production side. Here, censorship (by Government or Church, officially or indirectly) plays a greater role than the "conversion" of producers (who are a different group from the creatively active) to a genuine concern for adult education. In our Western society we find this concern only occasionally — in documentaries or through the intervention of an outstanding director or actor....

### Then Came the Teleclub

All this indicates why existing film libraries often cannot furnish sufficient material to meet the needs of the thousands of adult education groups working with films. Unfortunately, rural groups — that commonly have the greatest need for such outside stimulation — suffer the most from this situation, because of lack of adequate funds. This goes far toward explaining why, in 1950, in the Aisne Department some sixty miles east of Paris, a group of rural adult educators had the idea: *Why not try television?...*

The leaders of these groups are, in the main, school teachers—who devote their spare time, on a voluntary basis, to this work. Out of their initiative has come the formation of teleclubs, of which there are today thousands in France, Belgium, Italy, Japan, many other countries.

At first, a television receiver was set up in a school room of a rural village of some six hundred inhabitants — to be used during the day for school television and in the evenings for adult education. In a few days, the farmers and laborers were persuaded to buy the set, on a cooperative basis. Then a nearby village joined the experiment — and in one year twenty teleclubs were formed in that area. At the end of two years there were one hundred clubs, and since then the movement has spread to all of France where television can be seen. It is difficult to give exact figures as to the number of groups now having collective television as one of their interests. Modest estimates would place the number at about two thousand.

Not everywhere is the set bought cooperatively. Often it is purchased out of school funds. Sometimes it is furnished by the Ministry of Education as part of a program of subsidies for adult education....

### "Looking" Is Not Enough

A teleclub concerned with adult education, of course, cannot be satisfied merely to look at programs (without any previous selection) and then send its members home.... For effective results, two things are necessary: (1) carefully selected programs and (2) frequent discussion and debate following the viewing. A group which merely watches any kind of program — and then breaks up — certainly does not contribute anything to educating the public in intelligent criticism.

To operate effectively, a teleclub naturally needs a leader (an *animator*, as we say in France) who — as a good educator — does not put himself forward. Rather, he prepares and smooths the way so as to enable his public to come to personal opinions and decisions. Where such an individual has arisen spontaneously as a teleclub founder or has been trained for such leadership, the teleclub has achieved considerable success.

Meantime, probably nowhere in the world are rural people as quick to enter into discussions as are city dwellers. The country dweller is usually more suspicious, more shy. In one teleclub an elderly farmer — asked to express an opinion — puffed away on his pipe, then murmured: "What shall I say? I

have nothing to say. At home I don't even talk with my wife. Why should I talk here?

However, when a club leader succeeds in creating a favorable atmosphere (which is the more easily achieved in France, where the teacher has often been known to the entire village for years and possesses the confidence of the community), there have been surprisingly interesting discussions. In spite of winter cold and of icy roads, these have often lasted late into the night, especially when the telecast touched on themes of human or local interest.

### Teleclub "Potentials"

Rural communities in France are numerous. They are small and often isolated. (Forty per cent of the total population of the country live in villages of fewer than two thousand people.) And rural folk no more than sixty miles from Paris feel as though they belong to another world from that of the city people and sometimes harbor a certain resentment against them. In many villages, communal life and community spirit are relatively weak. Old traditions have largely disappeared. Modern approaches are not perfected. Under such circumstances, a teleclub can make a stimulating contribution.

Naturally, a teleclub can accomplish this only when it is more than a mere "discussion club"; only when it leads participants, through the knowledge and experience gained by televiewing, to greater initiative (either in leisure time or at work), to improvement of living standards, to education of young people, etc. Television as such, I believe, is an effective educational medium only when it "leads beyond itself." This it can do more easily because it carries within itself the possibilities of the other and older arts (theater, ballet, cinema), of travel and discovery of foreign countries....

### Factors in Wise Program Selection

In selecting the programs for group viewing, the leader taking care to act in an advisory capacity, not dictatorially) must take into consideration many factors. When a teleclub is first formed, members do not know the various programs. Yet, in order to select choice programs, they must be acquainted with all. When a variety of interests is found among members, it is often good to form several viewing groups — bearing in mind, however, that the leader should attempt to lead members to new interests.

Teleclub evenings must also be geared to the rhythm of family life, not merely planned



according to program content. This is not easy to do in a country such as France where there is only one Program. It means that the evening hours (which claim the highest number of viewers) cannot be devoted to cultural programs entirely — the type of most concern to the teleclubs....Therefore, finding suitable programs for the clubs is not simple.

### Developing a Critical Attitude

The public wants to be entertained, too, and seeks — in television — the variety show, the film, the circus and such. Of course, there is no need to exclude all such programs from club scheduling. On the contrary, the leader should seek to develop a critical attitude toward them, as well as toward the more serious programs. The work of the teleclubs may be considered to have achieved success when, in time, there is evidence of a change of taste among its members....

Not too much need be said here about the form or direction of post-viewing discussions. There is no difference between a teleclub discussion and any other kind. The leader, however, must take care lest he force his own opinion upon others; lest some who are more experienced and more accustomed to talking dominate the session; lest social and personal tensions paralyze free expression.

More difficult than these general matters is the matter of preparation. The leader is not omniscient, and television covers an endless stream of subjects and areas. There have been many demands for a magazine that would supply information for these leaders on important programs, program content, authors, technical problems involved in production and presentation. There is no such adequate magazine at present. The adult education groups do not have the money for financing such a venture; and last-minute program preparation and production changes do not facilitate publication. However, the idea should be considered....

### Clarifying Opinions

In any case, the leader should be able to prepare his viewers briefly before the telecast — touching on program content and purpose. Sometimes ten words are enough to avoid serious misunderstanding. As regards the discussion, the role of the leader consists, among other things, of sorting out and clarifying opposing expressions of opinion, of accustoming viewers to the variety of possible questions related to any one program, to logical distinctions, etc. This of itself has educational value.

The development of these clubs in France very soon attracted the attention of the persons responsible for our television programming. In the clubs they saw an opportunity for acquiring information on program response among the various social groups. This information could be more detailed and meaningful than that gathered through letters or scattered inquiries from individual viewers....

Program management has come to feel that the relatively limited interest in television among country people may be partly attributed to the fact that the rural population is not attracted by the present program format and content. Therefore, an effort has been made to develop special programs for rural viewers. However, staff members working in Paris did not find themselves adequately prepared for such work, with the result that teleclub leaders were soon called upon to help in actual program production....

This procedure has also worked to the advantage of the program staff members. Through close contacts with teleclubs and their leaders, they are getting a practical demonstration of the advantages inherent in cooperation with people who know the audience intimately.

### Desired Program Types

What type of program does the rural listener-viewer want?....

One might say that the rural population is, above all, attracted (1) by that which is most closely associated with everyday living and (2) by that which directs them away from it as far as possible. There is always the condition that language, pacing and picture sequence be not too fast or overly complicated. Household or occupational suggestions, help in solving personal problems — these are among the subjects especially popular. A series under the title *State of Emergency* treated high priority problems in present-day France — mechanization, credit policy, co-operatives, agricultural training, the exodus to the city, price controls, exports. This series met with remarkable success. Another successful series was on the advantages of modern farm methods that result in increased prosperity for the farm family.

On the other hand, the great popularity of travelogues, variety shows, circuses and movies indicates that the rural more than the urban population feels the need to go beyond the routine, everyday living. This same need is evidenced in the attraction which city life seems to have for farm young people. There is the monotony of the limited social

life in the small village, and the dearth of "amusements," which the city dweller does not encounter. Realizing this, we can more easily understand why the rural population demands — apart from programs of educational interest — those programs which contribute what urbanites already have access to.

Rural taste follows — with a certain time-lag — urban taste.... In the field of entertainment, therefore, programs specifically "adapted to" the country are not needed. It is far more important — both with country and city viewers — not to go beyond the receptive capacities of the great masses, primarily with regard to vocabulary used and picture sequence. Generally, and with both types of viewers, one can say that a program is rejected not so much because of its subject matter as for reasons of language, of pacing or of the personalities of the various program participants.

Meantime, the public (with its dual interest in what is near and immediate as well as what is farthest away) is not so stupid or so hostile to "education" as some would suggest. But to "mould," to "educate," to "teach" this public we must avoid *boring* it or developing "complexes" through use of unintelligible language. We must also treat the masses as adults, not as children unable to understand and manage their own lives once they have the necessary tools....

### Program Planners Need Help

The main responsibility for the acceptance of potentially valuable rather than worthless or degrading programs, therefore, lies with author, producer, director, script-writer, camera man, etc. These are the ones who plan and put together programs for an audience about whom they know very little....

Professional television men and adult education personnel must plan cooperatively. In France, this is now being done by several means. Station staff officers now make regular visits to teleclubs, to observe them "in action." These same staff officers participate in many workshops (for teleclub leaders) which are sponsored by state or by state-supported adult education organizations. Such workshops are aimed at primary school teachers, students in teachers' training colleges, heads of youth hostels, youth groups, instructors in adult education institutes that plan to include television work in their curriculum. Often firms and sponsoring cultural groups send representatives....

The teleclub approach in France very quickly met with international favor. Sever-

al governments — especially in overseas areas where economic conditions do not allow for extensive private ownership of receiving sets yet where there is a great need for meeting the problem of illiteracy — have expressed interest in the collective use of television, with education as its end purpose. In 1952, the General Conference of UNESCO, therefore, initiated a study of the subject. At the invitation of the French Government, this study was made in France, with the French teleclubs as the basis. The starting point was that, economically and culturally, France occupies a middle position between the Anglo-Saxon countries and the developing overseas or South European areas....

### What Have Been the Findings?

Findings proved, among other things, the general interest of both rural and urban communities in such programs. They further indicated that such telecasts of a family and community nature could give rise to new attitudes and stimulate community activities. In several communities, as a result of such programs, new streets were laid, water supply lines were constructed, cooperatives were founded. Attendance at agricultural schools increased considerably, and there was also an increase in those improvements which alleviate the task of the housewife or encourage young people to stay on the farm.

When the results of the survey were published by UNESCO (in English, French and Spanish), the Italian Government requested an expert from France. (One was sent and is now busy organizing teleclubs, especially in Southern Italy.) An expert was sent to France by the Japanese Government to study organizational routines. He is now setting up a similar project in his own country. Representatives from many South Asiatic and South American countries have also studied our adult education results and are at work adapting routines to the conditions of their own areas....I shall be going to Morocco, at the request of its Government, to investigate possibilities there....

In spite of this international extension of interest, our experiments in France are rooted in our own conditions and needs. We are by no means claiming that our partial results are generally applicable; nor are we trying to impose our system on others. The basic problem, however, is universal — even though it takes various forms. Whether or not the teleclub turns out to be only a transition project, what remains is the necessity of preparing people (from school age onward) for an effective use of this wonderful and frightening gift which is *television*.



Promotion  
and  
Follow-up

# ON the Air — and OFF the Air

OTTO DECAMP

.... Since our concern is not with selling soap or cigarettes, but rather with the heralding of the Good News of God's grace, we find both program planning and follow-up inseparable aspects of one total radio ministry. The two are separated and one or the other neglected only at the expense of the over-all fruitfulness. What actually goes out on the air will be colored by what is planned when off the air — and vice versa. One without the other is much like riding a bicycle using only one pedal — progress is possible, but it is slow and difficult....

Since our experience and special interest has been in the field of missionary radio, we shall narrow our thinking somewhat to *Program Planning and Follow-Up* in the so-called non-Christian lands — particularly Asia, Africa and Latin America. Looking, then, at the total Christian radio ministry, we find three important phases which must be constantly under study and review: (1) Who are our listeners? (2) What do we want our broadcast to do for them? (3) What can we do for our listeners after the broadcast?

## Consider the Listeners

The question of who our listeners are is so basic to all phases of broadcasting that we shall only mention it in passing. Religiously, it matters greatly whether 75 per cent of the people (as in the U.S.) have some church connections or Christian background, or whether (as in Japan) 99.5 per cent of the people are not only outside the Church but have strong ties binding them to their own living religions (in this case, Shinto and Buddhism). It also matters greatly in our program and follow-up planning whether our

listeners are living within sight of a Christian Church or more than one hundred miles from one.

Economically, we must know something about the distribution of radios in the countries we are trying to reach. In Korea, for instance, we have only one program weekly for farmers on our Christian radio station because we know that most radios are in urban and not rural homes. Culturally, it pays the broadcaster to study and keep restudying the thought patterns and the political and social ideals of the particular people whom he would reach with the Gospel.

## In What Lies Success?

So what do we want our broadcast to do? The first thing we must be sure our broadcast is successful in doing is to *keep the listener listening*. We must use every art to make certain he not only stays tuned until the end of a particular broadcast, but also that he will tune in again for a similar program the next day or the next week. The Christian broadcaster is too often so concerned with the correctness of his message that he is satisfied with a format which will not hold any but the already committed person. Although such a person will stay with us until the bitter end, the people we really want to reach at the receiving end may long since have flicked off the switch or turned the dial to the latest hit tune.

However, even children will swallow quinine if it is coated with something that tastes good.... And the planning of a religious program for use on a commercial or government station must depend for its sugar



(Left to right): REV. OTTO DECAMP, administrative director of Station HLKY in Seoul (Korea); and REV. RALPH FREED, field director of the "Voice of Tangier" -- with REV. HERMANN PARLI, the director of "Radio Risvegliata" in Lugano (Switzerland).

coating on the pull of its music, the attractiveness of the speaker or the appeal of the message.

The program planner of the missionary radio station (of which there are now seventeen) must be concerned not only with the appeal of his religious programs but also with proper balance between religious and secular programs. The director of one of the best known Christian stations in Asia once said to me: "We started out with 100 per cent religious programming, but found it wasn't effective. We have now moved gradually to a 50-50 ratio, but we feel that 40 per cent religious and 60 per cent secular will prove the more judicious balance for this country."

Thus, if anything is to be accomplished for God over the air, the Christian program planner must be just as concerned as the commercial station manager to keep the listener listening.... In this connection, there can be no substitute for going and sitting at the feet, or at least on the doorstep, of our listeners. In Seoul (Korea), in less than two years we have made three audience surveys — one by a questionnaire distributed among patrons of tea rooms, one by teams going from door-to-door in certain wards of the city, and one a combination of both. In the light of the results of these surveys we have adjusted our programs and have sought to give our listeners more of what they themselves like to listen to, when this is consistent with our own objectives.

Thus far, then, the Christian and the commercial broadcaster have agreed — top

priority must be given to keeping the listener listening. But here their ways often part. Broadcasting, for the Christian, is never an end in itself, but a means to an end. It is true that the sales manager is concerned with getting the listener to part with some of his money (whether it be for soap or cereals), but otherwise each program is designed as an end in itself, usually the end being to entertain. But the goal of our broadcasting in non-Christian lands is to transform the lives of our listeners. The first and crucial step in this transformation is to bring the non-Christian listener to a Christian commitment. To lead into the new life there must, of course, be a new birth...

### The Challenge to Evangelize

Although we are living in a time when non-Christians are multiplying far more rapidly than Christians, there has now come into our hands a tool which makes it possible for Billy Graham or the *Lutheran Hour* to communicate the Gospel to more people in one broadcast than the Apostle Paul reached in a whole lifetime. It has been well said that "broadcasting is the greatest evangelistic opportunity since printing." It may well be the greatest evangelistic opportunity of all time. The challenge to evangelize the world in this generation should possess our minds and talents as we plan for each period "on the air."

The very strength and hostility of many non-Christian religions make the responsibility of the Christian broadcaster even greater, for in some cases his is the only avenue open for reaching the people. For the worshipper of Allah to be seen entering a church might mean death, but the broadcaster can go to him in the seclusion of his home. Behind the Iron Curtain in communist North Korea, where active churches were once transforming whole communities, no voice is now heard to plead Christ's cause — none, that is, but the radio voices from South Korea. In the mike before us you and I have the tool to reach the Korean, the Arab, the Hindu and the Buddhist; to win him to faith in the Saviour, who alone can give life....

Having led the listener to the place of personal commitment to Jesus Christ, the next aim should be to nurture him in his new-found faith. The same Master who said, *Make disciples of all nations* also said, *Teach them to observe all that I have commanded you*. In some respects this can be done more effectively from the studio than from the pulpit, for the broadcaster's approach is more personal; he can counsel individually with a man in his home.



## Expected Listener Response

Two types of listeners can be expected to respond to this pastoral approach on the air. First, the man who found Christ through someone's radio ministry. Having been led to commitment through a Christian program or station, he will quite naturally turn to the same source for further instruction and guidance. This pastoral ministry should have a definite place in program planning, whether the resulting series is called *The Bible Study Hour*, *Facing Life's Problems* or *A Guide to Life*.

The other listener who looks naturally to radio for Christian nurture is the convert who is quite beyond reach of any Christian church. In Western countries such would be few, but in mission lands their number is steadily increasing. When the nearest church may be fifteen or fifty miles away, it is futile to encourage regular church attendance. Guidance can be given in consecutive Bible study. Other Christian literature sources can be suggested, and counsel can be given as a part of the regular programming.

Another and major concern of the broadcaster in program planning should be, like John the Baptist of old, to point his followers to another — in this case to the fellowship of the nearest established evangelical church. Just as truly as every Christian experience must begin with a personal encounter with the Saviour, so also every Christian can grow to full maturity only in the fellowship of other Christians, each performing his function as a member of the body of Christ.

## Relationships to the Local Church

Herein lies the major difference between the church-sponsored and church-rooted radio stations on the mission field and the more independent stations which sometimes appear to operate a ministry parallel to but not always in cooperation with the existing Church in a given non-Christian country. In one case, the radio station is operated as an arm of the Church, to extend its range and outreach, and then as a feeder directing new converts into its fellowship. On the other hand, some stations operate as though no Church existed and seem to aim at building up individual Christians or starting new groups where older ones might be joined. Despite weaknesses in some of the younger churches, the importance of cooperative relationship between stations and programs and the indigenous churches cannot be overemphasized.

Radio can give the solitary listener a sense of "togetherness" as it broadcasts wor-

ship services from a church or from a group in a studio, and also by airing news and reports of the Church around the world. But the broadcaster performs a higher function when he encourages this same listener, where it is geographically possible, to join in worship and Christian work with other believers in the community. And where no church exists, the solitary Christian can be encouraged to and guided in the founding of a fellowship which, in due time, may become an established church. All this the broadcaster can do for his listener while on the air....

But is the Christian broadcaster's duty done and his responsibility discharged when he goes off the air? Mr. E.F.R. Smith of the *Lutheran Hour* office in London answers that question thus: "Using radio and TV for evangelism means that the broadcaster's real work does not begin until *after* the broadcast." This would indicate that, while broadcasting is sowing the seed on a grandiose scale, follow-up work is the attempt to cultivate the seeds which begin to take root. Every farmer knows that seed sowing is only the first step in raising a crop. Or (returning to our earlier figure) when any Christian program goes off the air, one pedal of the bicycle is down and energy must be expended on the other side if ground is to be covered. This is radio follow-up....

## Approach to Program Follow-Up

Now, what can we do for our listeners after our broadcast is off the air? How shall we follow up the time, effort and expense that went into the radio program which is nothing but a memory? To answer this, we must examine the basic needs of the listener which have probably not been adequately met by the broadcast. These are: (1) The need for answers to problems in life. (2) The need for more systematic Christian training. (3) The need for membership in a church.

Some questions which still confuse the listener will be the questions deliberately raised in the broadcast — the Whence?-Why?-and-Whither? of life. Indeed, the very raising of these questions, against the background of conflicting religious traditions, will lead to other personal queries and conflicts. Wherever in the world the Saviour is lifted up, He draws men to Himself. Wherever light is offered to a man in darkness, or health to a sick man, he is attracted. Since no other religion can satisfy the soul, every non-Christian will continue to grope and to seek until the day he finds Christ for himself. Meanwhile, there is so much he does not yet understand — so many questions about his own and family problems which cry out for

answers. If the listener with these questions turns to the Christian broadcaster for answers, it will be because he has heard a note of conviction and authority from that broadcaster....

A portion of regular broadcasts can be devoted to answering questions of general interest, as is done on *Bringing Christ to the Nations*. On HLKY in Korea we have a period or two each week specifically devoted to answering personal problems raised by mail. This not only helps many others with the same difficulties, but also stimulates other listeners to send in their requests. On HLKY we have also dramatized a typical family problem — all, that is, but the solution — and then have invited listeners to give us their solutions. The following week we have read some of the suggestions, if useful, and have given our own answer from a Christian viewpoint. This question hour, by its very personal character, can help to balance the otherwise impersonal nature of most radio.

### Answering Letters Imperative

Each letter to the broadcaster should receive a personal letter in reply. Not to answer is to lose an opportunity as well as, probably, a listener. To reply with only a form letter will seldom satisfy the writer. A thoughtful answer may gain not only a permanent listener but also a child for the Kingdom. Right here we are faced with the necessity of making a place on our radio staff for personnel sufficient to answer all correspondence. The programs which plan on these mail contacts as a major part of their ministry generally make the necessary provisions: but, more often than not, Christian stations which are continually under pressure just to keep on the air find this type of follow-up difficult and usually neglect it...

A personal visit to the inquirer is undoubtedly the most effective follow-up. This is attempted by some stations, but distances usually rule this method out. Here is one place where cooperation with the local church and its pastors is of vital importance. Inquirers who could not possibly be visited by a radio staff member can be turned over to national pastors in the vicinity for follow-up. When a personal letter is followed by a visit from some nearby pastor or Christian, the combination may prove all that is needed to bring a wanderer back or a new believer into the fold.

The second major need of the listener is for more Christian instruction and training than the fleeting radio programs can provide. How best can this need be met in a systematic

follow-up program? Sending to all who request it worthwhile literature (tracts, leaflets and booklets) can be fruitful. A piece of printed truth can be read and re-read, carried about and discussed with others — something that cannot easily be done with truth heard on the air. Still better in the line of printed matter are portions of Scripture, selected verses, Gospels, even New Testaments and Bibles....

### Value of Bible Study Course

However, by all odds the most effective type of follow-up to meet the need for more systematic Christian training is that provided in a Bible-centered correspondence course. A few statistics will help to prove this point....

Station DZAS reports from Manila that 40,000 have enrolled in its Bible correspondence course; and of this number 8,000 have completed the course. In Japan (where Protestant missions have been working for nearly one hundred years, and where the church membership numbers barely 300,000), in the past four years the *Lutheran Hour* has enrolled more than 130,000 in its Bible correspondence courses and has distributed 44,000 Bibles among these students. Also, the Seventh Day Adventist Church in Japan reports that 80 per cent of the new members added to its church are persons who have taken all — or at least a part of — its Bible correspondence course....

### A Final Listener Need

The listener's final need which broadcasting cannot supply is a need for membership in a body of believers, in a Christian church. The Apostles gathered their converts into groups and urged them "not to forsake the assembling of themselves together." Since the radio station or program can never serve as a substitute for the Church and its sacraments, the ultimate aim of a radio ministry should be to reach out to the ends of the earth with its proclamation of the Gospel and then help to integrate all its listeners into the communities of believers in their given localities. To accomplish this, there must be the closest possible relationships with the national church groups....

Thus numbered with the people of God, the convert (be he African, Asian, Latin American or whatever) can receive the sacraments, worship with other believers, grow under additional Bible teaching and preaching. In company with his fellow Christians he can seek to give his own witness and to serve his own people in the name of Christ.



# Sentence

## Snatches...

REV. HERMANN PARLI

*Promotion and Follow-Up*

A broadcast without promotional publicity and systematical follow-up is like a valuable painting without a frame and hidden in some remote part of a room.

\* \* \* \*

Let us not forget that the more we intensify our promotional work, the more known becomes the radio station on which we are broadcasting.

\* \* \* \*

We must reach as many as we can, not because we want to build the largest audience, but because of the importance which lies in the Gospel Message for every creature.

\* \* \* \*

I would like to stress the best of the methods which always make for success, either in promotion or follow-up; it is prayer. *Not by fighting nor by force, but by my spirit*, so the Lord of Hosts declares.

DR. MANFRED MUELLER

*Radio/TV for the Family*

Radio and television are modern achievements which are, at one and the same time, delightful and dangerous, agreeable and dispensable — for the older generation, at least. For the younger generation, however, radio at least seems to be as essential as a car or an electric light bulb.

\* \* \* \*

The man who has learned to select — out of the abundance offered — those elements which seem to be constructive for his own life will preserve his *self*, his own individuality.

\* \* \* \*

As youngsters, we had to learn to put aside the book we were reading when Mother called us. So, modern man has to learn to switch off many programs.

### WE COULDN'T INCLUDE EVERYTHING!

Such was the wealth of material presented at the Frankfurt Conference -- both in formal papers and during various discussion periods -- that *all* of it could not possibly be included in this issue of "The Christian Broadcaster." However, the WCCB feels that this material is "far too valuable to lose." Investigations are being made as to the publishing of a volume which will be a report of the conference in its entirety -- including *complete* papers by all program participants and other pertinent notes. If such a project proves feasible, you will be hearing more about it as of early this fall.

DR. L. GARRIDO ALDAMA

*Broadcast Training*

It is not rare for people to assume that anybody that has had some success as a public speaker can be a good broadcaster. This is an error, which has originated many of the blunders in religious broadcasting in the past, and has brought black marks against some gospel broadcasting.

\* \* \* \*

Every Christian Radio/TV leader should realize that the success of all Christian broadcasting rests on the personality of the broadcaster.

\* \* \* \*

Broadcasting is not only an ample and an effective means of communication for the masses; broadcasting is an art, in which imagination plays an important part.

\* \* \* \*

Although the Christian radio broadcaster is not supposed to be a mechanical engineer, he should certainly have a rudimentary knowledge of the microphone. He should think of it as a medium of communication, know how to stand in front of it, how to speak over it.

\* \* \* \*

There cannot be a justifiable explanation of why the centers of religious training, in these modern days, should teach the candidates for the ministry how to preach from the pulpit and not how to present the Christian message over a microphone.

The Christian Broadcaster



# ...And Paragraphs!

**BISHOP DONALD TIPPETT**  
*Patterns in the U.S.A.*

I am of the opinion that everyone working in the mass media field would agree substantially that the world will not be saved by radio and television; but it will not be saved by preaching in the pulpit either (or at least it hasn't been after all these years). And it won't be saved by the Sunday School or by Missions or by the Board of Temperance and of Social and Economic Relations. Only the Holy Spirit working through all of these channels can bring that about.

**REV. YINKA OLUMIDE**  
*Patterns in Nigeria*

It is true to say that the Church in Nigeria, while possessing most of the outward forms of the Christian faith, has yet to discover the content of it. The clergy are few who have begun to preach that the God we worship is the Lord of all life. Much can still be done by the radio to stimulate the people's thoughts along these lines....

If the Christian faith is to survive in any country, it must not be regarded as something alien. The Christian spirit must express itself in and through the culture of the people. Language and music are channels for this expression.

**MRS. HOBART BROWN**  
*Radio/TV for Women*

With all the modern conveniences to assist us with our housework we wives have more leisure time than we used to have. We found out long ago that the graveyards are full of good housekeepers, and we would like to be remembered for something else other than just "a good housekeeper." But to be qualified as possessing other attributes, we need some assistance. Here radio and TV can be of tremendous value to us if we can convince the Industry and the sponsor that we are tired of constantly being "sold down the river" and looked upon as the less intelligent sex....

**REV. KENNETH HENDERSON**  
*Patterns in Australia*

"I love even the rattle of the choir-boys' boots," said one old lady to us lately. She is typical of the listeners who (prevented from going to church by age, sickness, young children, or any other reason) want to feel that they are spiritually in church, sharing in worship with a live congregation.

We believe that, for many Australians, God's Word is heard most readily in the beauty of music; that music reaches many who would not stay to listen to verbal preaching. Beauty has missionary value!

## Communication at Its Best

In all our varied programming, whatever the format, our purposes point consistently in one direction — toward Jesus the Christ, never forgetting that the Christian Movement itself got its impetus from an attempt on the part of God to utilize a new and different medium of communication. For centuries God had been telling man in every conceivable way about Himself and His concern and His love for men. He had dropped broad hints in a growing tree, in a star-studded sky, in the law of the harvest. He had spoken to the prophets, and each of them captured his one little facet of God; but none of them really comprehended God. What God had been saying to them was "beyond words" — ineffable.

Some other medium of communication was necessary. And so, God wrapped up His idea,

not in words that men were unable to translate, but in a person whom even a little child could understand. When the Eternal Word was garmented in flesh and blood and walked the dusty streets of men's everyday lives, they understood, but not even then completely. God had more to say, and He said it on Calvary. How, indeed, could even God have told men of their worth in His sight and of His love for them more dramatically or more convincingly than by the Cross? The Word becoming flesh and walking among us was a new kind of communication. The Crucifixion on Golgotha was also communication. Together they give us a clear understanding of what communication is at its best.

**DONALD HARVEY TIPPETT**





# The WCCB Meets

## Around the Conference Table

"It has been interesting to note that here at Frankfurt we have spent very little time discussing how we might use the media of radio and television to tell people what we are doing. Rather, we have spent our time in trying to find ways by which we might effectively tell people *what God has done*."

The above comment summarizes, we think, the moving spirit of the Frankfurt Conference upon which this special edition of *The Christian Broadcaster* has concentrated. A further quotation is equally pertinent:

"...we must always be ready to adopt new methods. It would be quite thrilling if, somehow, tomorrow morning there should appear on the horizon a new program format — one that we haven't discussed at all during these days together. We should always be ready to try any new method. We should always be ready to re-evaluate our use of the old — to determine whether or not that which we may have viewed with some skepticism today we may be able to accept in our pattern tomorrow."

In the formal sessions of the World Committee for Christian Broadcasting that were held following the larger conference, specific consideration was given to how the Committee could best function to the end that the "pattern for tomorrow" be most widely understood and followed.

From the committee minutes we select a few salient points.

First, committee representation was increased from one to two members for each major area. WCCB membership is now as follows:

**Officers.** *Chairman*, Ds. Nicolaas van Gelder (the Netherlands); *secretaries* — and *editors* of *The Christian Broadcaster* — Rev. W. Burton Martin (U.S.A.) and Pastor H. W. von Meyenn (Germany); *vice-chairmen*, Dr. Farid Audeh (Lebanon) and Dr. G. P. Charles (Burma).

**Area Representatives.** *Africa* — Rev. Yinka Olumide (Nigeria) and Dr. P. K. Dagadu (Ghana); *Asia* — Dr. Charles and Mr. Mathew Ogawa (Japan); *Australia-New Zealand* — Dr. John Munro (N.S.W.) and Dr. Robert Hartnell (N.S.W.); *Europe* — Rev.



(Left to right): WCCB Secretaries VON MEYENN and MARTIN — with newly elected Chairman VAN GELDER

C. F. Rosenstiehl (France) and Dr. Gunnar Dahmén (Sweden); *Great Britain* — Dr. John Marsh (England) and Rev. Roy McKay (England); *Latin America* — Dr. L. Garrido Aldama (Peru); *Near East* — Dr. Audeh and Metropolitan James of Melita; *North America* — Dr. Clayton T. Griswold (U.S.A.) and Dr. Harry C. Spencer (U.S.A.).

Second, consideration was given to ways by which area liaison could be most effectively and speedily assured. Approaches to a detailed exploration of possible liaison methods were discussed, with assigned committee members assuming responsibility for drawing up specific procedural suggestions.

Third, by committee vote it was agreed to continue *The Christian Broadcaster* as the official WCCB quarterly journal. Emphasis was given to the need for a more substantial and widespread financial and denominational support of the journal. Promotional routines and responsibilities were also considered, these to be followed up through appropriate committee channels.

We do not have the space here to go into any more detailed discussion of committee plans and activities. However, as they are perfected, information will be forthcoming.

It is the very real hope of the WCCB, in its liaison capacity, so to plan and motivate and activate that the Church around the world — and through its use of modern communication tools — may continue to meet the tremendous challenge in "telling people what God has done."



# Conference Delegates:

## Cronberg Castle, Frankfurt

### Africa

FREED, REV. RALPH: Field Director, the "Voice of Tangier"; Tangier, Morocco.

OLUMIDE, REV. YINKA: Head of Religious Broadcasting, Nigerian Broadcasting Service; Lagos.

### Brazil

McINTIRE, REV. ROBERT: Executive Director, CAVE (Centro Audio-Visual Evangélico); Sao Paulo.

### Burma

CHARLES, DR. G. P.: Director of Radio/Television, Burma Christian Council; Rangoon.

### Costa Rica

REMINGTON, REV. ROBERT: Director, Panamerican Christian Network; San Jose.

### Denmark

BRUUN, MR. R.: Odense.

GADE, MR. TH. W.: Aalborg.

HANSGAARD, MR. K.: Secretary, *Kristelig Lytterforening*; Copenhagen.

OLSEN, MR. SVEN AGE: Vonsild.

RASMUSSEN, MR. LUDVIG: *Kristelig Lytterforening*; Tappernje.

### France

ROSENSTIEHL, REV. C. FRANÇOIS: Services de Radio et Télévision, Eglises d'Alsace et Lorraine; Strasbourg-Bischheim.

ROVAN, MR. JOSEPH: *Culture et Télévision*; Paris.

### Germany

BARCHEWITZ, MR. WOLF-DIETER: Editor, Evangelical Press Service (EPD); Bethel-Bielefeld.

BEYERLIN, DR. WALTER: Stuttgart.

BISMARCK, MR. KLAUS VON: Head of Social and Industrial Liaison, Evangelical Church of Westphalia; Haus Villigst, Schwerte (Ruhr).

BORGNER, MR. GERHARD: Religious Department, *Bayrischer Rundfunk*; Munich.

BURGER, DR. ANDREAS: Frankfurt-on-Main.

EBERHARD, DR. FRITZ: *Intendant, Sueddeutscher Rundfunk*; Stuttgart.

GERBER, DR. HERMANN: Konigstein/Taunus.

GYSSER, MRS. ANNELORE: Secretary, European Administrative Office, WCCB; Bethel-Bielefeld.

HESS, REV. WERNER: Head, Evangelical Television Commission; Frankfurt-on-Main.

KALLENBACH, MR. HANS: Evangelical Academy, Arnoldshain.

LANGE, DR. HANS JOACHIL: Program Director, *Hessischer Rundfunk*; Frankfurt-on-Main.

LANGHOFF, MR. UDO: *Nordwestdeutscher Rundfunkverband*; Hamburg-Loksedt.

LEHMAN, REV. PAUL J.: The European Evangelistic Crusade; Sandhausen b. Heidelberg.

LUEPSEN, DR. FOCKO: Editor-in-Chief, Evangelical Press Service; Director, *Evangelischer Presseverband, Westfalen und Lippe*; Bethel-Bielefeld.

MAGNUSSEN, MR. JENS HERMANN: Church Radio Center, Sound Engineer; Bethel-Bielefeld.

MEYENN, REV. H. W. VON: Head, Church Radio Center, *Evangelisches Pressehaus*; Bethel-Bielefeld.

MUELLER, DR. MANFRED, *OBERKIRCHENRAT*: Head of Youth Work, the Evangelical Church of Germany; Stuttgart.

MUELLER, DR. ALFRED: United Bible Societies; Wuppertal-Elberfeld.

NIEMOELLER, DR. MARTIN: President, the Evangelical Church of Hessen-Nassau; Wiesbaden.

NIEMOELLER, MR. WILHELM GUENTHER: Bielefeld.

ODIN, MR. KARL ALFRED: Editor, Evangelical Press Service (EPD); Frankfurt-on-Main.

PRIES, DR. HANS-EBERHARD: Hamburg-Wandsbek.

SANDFUCHS, DR. WILHELM: Religious Department, *Suedwestfunk*; Baden-Baden.

SCHIEMANN, MISS URSULA: Secretary, Evangelical Press Service (EPD); Bethel-Bielefeld.

SEEHAUS, MR. LOTHAR: Religious Department, *Sender Freies Berlin*; Berlin-Wilmersdorf.

WAGENFUEHR, DR. KURT: Hamburg.

### Great Britain

McKAY, REV. ROY: Head of Religious Broadcasting, the British Broadcasting Company; London.

SMITH, MR. E. F. R.: European Office, "The Lutheran Hour"; London.

### India

McELDOWNEY, DR. JAMES: Director, Radio Commission of the National Christian Council of India; Jabalpur.

### Japan

OGAWA, MR. MATHEW: Director, Audio-Visual Aids Committee (AVACO), NCC of Japan; Tokyo.



## Korea

DeCAMP, REV. OTTO: Administrative Director, Radio Station HLKY; Seoul.

## Lebanon

AUDEH, DR. FARID: President, Supreme Council of Protestant Churches, Syria/Lebanon; Beirut.

COSTANDI, MR. KAMEL: Beirut.

FISHER, REV. HAROLD: Chairman, Radio/Audio-Visual Commission, Near East National Christian Council; Beirut.

## Netherlands

DIS, DR. J. van: Head, Department of the Spoken Word (NCRV); Hilversum.

GELDER, DS. NICOLAAS van: Former Acting Editor-in-Chief, "The Christian Broadcaster." Utrecht.

MEYBOOM, DR. W. B.: Director, *Interkerkelijk Overleg in Radio-aangelegenheden* (IKOR); Hilversum.

NIEUWENHUIZEN, MR. JOHANNES A. van: Program Director, *Vrijzinnig Protestantse Radio Omroep* (VPRO); Hilversum.

SCHAAF, MR. YPE: Assistant Program Director (IKOR); Hilversum.

SIMONS, MR. D. G.: TV Program Director (NCRV) Hilversum.

SPELBERG, PRESIDENT EVERARD DIRK: Director, (VPRO); Hilversum.

TEENN, MR. HENK: Staff Member (VPRO); Hilversum.

VEEN, DR. A. H. VAN DE: General Director (NCRV); Hilversum.

## Peru

ALDAMA, DR. L. GARRIDO: Secretary of Audio-Visual Aids, CCLA, NCCUSA; Lima.

## Philippines

MACK, DR. HENRY C.: Administrative Director, Radio Station DYSR; Dumaguete City.

## Sweden

ARNBOM, ARNE: TV Producer, Swedish Television; Stockholm.

BRUNDIN, HJALMAR: Secretary, Church of Sweden Mission; Uppsala.

DAHMEN, DR. GUNNAR: Swedish Broadcasting Corporation; Stockholm.

FRIDEMAR, GOSTA: Editor, Free Church Television; Jonkoping.

## Switzerland

AMSTUTZ, DR. JAKOB: Swiss Broadcasting Company, Swiss Church Federation; Bern.

HOUSE, DR. FRANCIS: Associate General Secretary, World Council of Churches; Geneva.

TAYLOR, MR. JOHN: Secretary for Visual Services, Department of Information, WCC; Geneva.

## United States

BROWN, MRS. HOBART: Member, Board of Managers, BFC, NCCUSA; Akron (Ohio).

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DERSTINE, REV. NORMAN: Associate Pastor, "The Mennonite Hour"; Harrisonburg (Virginia).

FRIEDRICH, DR. PAUL: Director, "The Lutheran Layman's League"; St. Louis (Missouri).

GRISWOLD, DR. CLAYTON T.: Executive Director, Department of Radio and Television, Presbyterian Church U.S.A.; New York City.

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PIKE, THE VERY REV. JAMES A.: Moderator, the "Dean Pike Program," ABC-TV; New York City.

SPENCER, DR. HARRY C.: General Secretary, Radio and Film Commission, the Methodist Church; Nashville (Tennessee).

STANLEY, MR. EDWARD: Manager of Public Service Programs, NBC; New York City.

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WYNN, DR. J. C.: Director of Family Education Research, Board of Christian Education, Presbyterian Church U.S.A.; Philadelphia (Penn.).